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ABSTRACT

This paper focuses on the emergence of a sense of sexual difference during childhood and the attitudes and feelings toward homosexuality internalized by children. Data on a variety of issues associated with growing up gay or lesbian were gathered from young adult homosexuals (N=13) in South Carolina, school guidance counselors (N=142), preservice teachers (N=120), and social services professionals who worked with gay and lesbian adolescents. The social norms of the southern United States are discussed at length, focusing on the cultural icons, religious and family rituals, and social scripts. The relationship and interaction of these icons, rituals, and scripts with homosexuality are discussed in detail. The sense of children who are recognized by themselves and others as being different, which will later develop into a realization of being homosexual, is discussed, and stories of the 13 young adults are cited. Studies by other researchers relating being different and being homosexual are also reviewed. An 11-page reference list and research instruments are included. (ABL)

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DEVELOPING A SENSE OF DIFFERENCE AMONG GAY AND LESBIAN CHILDREN IN THE DEEP SOUTH:

The Difference Between Being Queer and Being Different

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Principal funding for this project was provided by the Gay and Lesbian Advocacy Research Project, Inc. Additional funding was provided by the College of Education at the University of South Carolina.

This paper could not have been developed without the cooperation of 13 gay and lesbian young adults. While their identities remain anonymous, their struggles and experiences in growing up "different" provide a powerful lens through which we can examine our feelings and attitudes about homosexuality and reflect upon our everyday responses to those who share "the love that dare not speak its name."

ABSTRACT

This paper reports data collected and analyzed during a one year study in South Carolina. This study consisted of interviews conducted with gay and lesbian young adults who attended high school within the past ten years. Additionally, data gathered through administration of several standardized attitudinal instruments are reported. Extensive interviews with professionals who work with gay and lesbian young adults, a survey a South Carolina school guidance counselors attitudes toward homosexuality and experience in working with homosexual students, and a survey of preservice teacher's knowledge and attitudes about homosexuality were also conducted. These data serve as a contextual grounding for this particular paper.

This paper discusses on one of the six major findings of this study: the sense of childhood difference. Specifically, this paper will discuss the following: hearing "the word," learning the meaning of "the word," getting harassed with "the word," and defining "the word." Also, this paper will discuss childhood awareness of same sex attraction.

Prior to these discussions, this paper reviews the research design for the entire study including purposes, samples, procedures, and methodological issues. Additionally, this paper discusses the ecology of Southern culture focusing on those icons, rituals and scripts of particular importance for gay and lesbian youth growing up in the Deep South. This paper's concluding section integrates other relevant research studies in this area and applies the work of James Macdonald in interpreting data generated from this study.

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Introduction

Homosexual (1) adolescents do not exist. Or, so some people choose to believe. In the recent debate over New York City's alternative high school for disaffected gay/lesbian youth, the Harvey Milk School, many people, including educators, were astounded that such a school would enroll any students. Among those who do acknowledge the existence of homosexual students, few believe that these students face problems different from their heterosexual peers. Despite a recent report to the Philadelphia Board of Education which concluded that "lesbian and gay youth are routinely subjected to discriminatory policies, practices and educational programs" (Salinas, 1987:35), the Board refused to acknowledge these problems of discrimination and violence. Others who acknowledge the existence of homosexual students simply believe that it is too controversial to address. School districts and educational organizations have refused to participate in scholarly studies about homosexuality (Fischer, 1983; Price, 1982). While others who have simply recommended readings and resources on the subject for educators have suffered personally and professionally (Wilson, 1985). At my own institution, some of my colleagues argue that research into the quality of school life for gay and lesbian youth undermines the image of the College. Others claim that it is simply not a legitimate area for academic inquiry.

Reacting to this position, I and others have argued that educators have a social responsibility to address these questions, to meet the needs and concerns of these students, and to integrate this issue into the curriculum; resources and strategies for accomplishing these goals have been suggested (Chng, 1980; Goodman, 1983; Jones, 1978; Krysiak, 1987; Powell, 1987; Sears, 1983; 1987a; Tartagni, 1978; Wilson, 1984).

Given the lack of interest and support both within and outside of education, it is not surprising that no scholarly investigations have been conducted to understand and portray what it is like to be a homosexual student. Using a variety of methods, which is discussed in the first section of this paper, I reveal and interpret the experiences and perspectives of Southern youth who have tried to cope with their sexuality within and outside of the classroom. As I will discuss in another section of this paper, the South is an important region of the country to study this issue. Most studies about homosexuality have been conducted in metropolitan areas of the industrial North and far West. The South, too, in its unapologetic devotion to family, church and country, reflects those fundamental values and attitudes which most Americans share though less righteously and visibly express.

There were a few questions posed at the outset of this study. How do young people, living in the South during the era of AIDS, view homosexuality and themselves as sexual beings? Did these young men and women, as homosexual adolescents experience problems in school? If so, to what degree were these difficulties associated with coming to terms with their sexual orientation within a seemingly heterosexual world? What are the attitudes and feelings of educators and heterosexual students toward homosexuality? How did these affect the social, psychological and intellectual development of these homosexual students? To what degree has these students attitudes and feelings about themselves and their sexual orientation changed since their high school days? What, if anything, can be done within the school setting to lessen or resolve the unique problems of growing up gay/lesbian in an American high school?

This paper focuses on the emergence of a sense of sexual difference during childhood and the attitudes and feelings toward homosexuality internalized by children who much later will acknowledge their love that dare not speak its name.

ENDNOTES

1. Throughout this paper, "homosexual" is used as an adjective rather than a noun. Additionally, "homosexual persons," "gay and lesbian," and "homosexual men and women" are used interchangeably.

Research Design

Purpose. This paper discusses data, generated through qualitative and quantitative methods (1) and gathered during the first phase (2) of a study of insiders' perspectives of the quality of school life for homosexual students. A variety of issues associated with growing up gay or lesbian emerged from my work with South Carolina gay and lesbian young adults (3), prospective teachers, and professionals who work with gay and lesbian youth. The contacts made and data gathered from one group influenced the specific research strategies and techniques employed for another group. Because of its controversial nature, confidentiality was not compromised for any reason.

Samples. Four distinct populations participated in this study: former high school students, school guidance counselors, preservice teachers, and adults in allied professional fields (social workers, psychologists, ministers, and medical professionals).

Thirteen young adults who attended high school within the past ten years participated in the first phase of this project. These participants, ranging in age from 18 to 28, were selected from the following sources: professional and homophile organizations (e.g., gay/lesbian student associations; Metropolitan Community Church); local gay/lesbian community networks; newspaper advertisements; and bars/discotheques. Friendship networks, using the snowball technique (recommendations by those who have already participated), provided additional participants. These case studies are drawn exclusively from a white, college educated population. Eight men and five women participated in the first phase of this study.

A second sample from which data in this paper are reported are school guidance counselors. Through the assistance of the South Carolina Guidance

Association, 483 questionnaires were distributed at two state-wide conferences or were mailed directly to junior and secondary high school guidance counselors. One hundred and forty-two (29%) of these were returned. The median respondent was a white, native South Carolinian female in her late thirties with a master's degree and ten years counseling experience. Approximately, three-fourths of these guidance counselors worked in rural or suburban high schools.

A third group participating in this study was preservice teachers. Seventy-three University of South Carolina-Columbia students attending a required undergraduate course completed a questionnaire. This sample is split evenly between secondary and elementary education majors. The typical respondent was a white, unmarried, twenty year old, "B" student from rural South Carolina taking her second education course. Most of the respondents were either sophomores or juniors. One-third of the sample was active in a social fraternity or sorority and/or church activities. In addition, 47 questionnaires were completed by preservice teachers completing their student teaching at a public school. The typical respondent was a twenty-two year old, white woman teaching at the secondary school level.

Finally, a purposive sample of professionals who work with gay and lesbian adolescents in South Carolina were interviewed. These persons worked in allied social service fields such as substance abuse, the ministry, counseling and teaching.

Procedures and Instruments. All young adult participants met with the researcher, reviewed the interview questions, and discussed the project in an informal setting prior to their participation in the study. Those choosing to participate were given a signed "Intent Statement" outlining the purposes of the project, the methods in which the data would be

collected, and the manner in which these data would be used. This form is located in Appendix A. In addition, each participant was asked a series of questions regarding his or her understanding of the purposes and procedures of this study. To maintain anonymity, these responses were audiotaped. A list of these questions is located in Appendix B. Following this introductory session, another time was scheduled for the research session.

The three-hour research session consisted on an open-ended, audiotaped ninety minute interview sandwiched by the administration of standardized questionnaires. During the private interview, participants discussed their present attitudes and experiences relating to homosexuality and reflected on their recent past, describing their attitudes and beliefs held at the time they attended high school. The pool of interview questions is appended (Appendix C) to this report. Additional questions, however, were often generated based upon information gained during the introductory session with participants as well as within the interview itself. The interview provided information about the participant's family and educational background, feelings about the participant's sexual orientation, and knowledge/attitudes about AIDS. The majority of the interview, however, focused on the participant's perceptions of the quality of their lives in school.

In addition to the private interview, six standardized instruments were administered to the young adult participants: the Self-Esteem Scale (SES); Self-Esteem Inventory (SEI); Alienation Scale (AS); Modified Attitudes Toward Homosexuality Survey (MATHS); the Index of Homophobia Scale (IHP); and the Klein Sexual Orientation Grid (KSOG). An additional instrument, the Quality of School Life for Gays and Lesbians (QSLGL), has been developed and refined during this study. Pertinent data about these instruments are located in Appendix D.

These instruments were administered in two parts. Part A, located in Appendix E, is composed of the QSLGL and the set of standardized instruments discussed above. Part A was completed prior to the interview. This set of instruments assesses dimensions of participants' past, present and ideal sexual orientation, their experiences and feelings about growing up as gay/lesbian high school students, and their present attitudes and beliefs about homosexuality and self. Completion of Part A facilitated richer and more accurate comments about the quality of school life during the ninety minute, confidential interview.

Part B, located in Appendix F, is composed of the SES, SEI, AS, and the MATHS. This set of instruments assesses self-esteem, feelings of alienation, and attitudes toward homosexual persons. Part B, completed following the interview, required participants to place themselves back into their high school years. Participants were encouraged to answer this questionnaire as they would have most likely responded when they were in high school <u>if they were being truly candid.</u> As they completed this questionnaire, they were asked to either focus on a particular year during high school or to consider their high school years as a whole. Since participants had just spent ninety-minutes discussing their high school experiences, the accuracy and adequacy of responses to this questionnaire was maximized. After the completion of Part B, a debriefing session was conducted to answer questions and to elicit comments.

The second sample from which data were collected was school guidance counselors. Through the assistance of the South Carolina Guidance Counselors' Association, its membership was provided questionnaires. Two standardized instruments were included in this survey: the Modified Attitudes Toward Homosexuality Survey (MATHS) and the Index of Homophobia Scale (IHP). An additional instrument, the Counselors' Perceptions of the

Quality of School Life for Gays and Lesbians (CPQSLGL), has been developed and refined during this study. A copy of this questionnaire is located in Appendix G.

A third group that participated in this study was a set of preservice teachers attending a mandatory teacher education course taught at USC-Columbia during the Spring of 1987. From among the 120 undergraduates who were enrolled in "School and Community," 73 students returned the questionnaire. Another group of 55 student-teachers attending a required seminar was also administered this questionnaire. In addition to the two standardized instruments (IHP and MATHS), these students also completed the Preservice Teachers Knowledge and Attitudes About Homosexuality (PTKAH) questionnaire which was also specifically designed for and refined during this study. This survey in located in Appendix H.

Two-hour interviews were conducted with professionals who work with gay and lesbian adolescents in a variety of settings. The primary focus of these interviews was on experiences, attitudes, and feelings about concerns and issues for gay/lesbian youth. The insights provided from these interviews provided a contextual basis for interpreting the young adult interview data and generated additional hypotheses which are being explored during the second phase of this study. A protocol for these interviews is located in Appendix I.

Methodological Issues. There are a variety of concerns and issues regarding the samples, procedures and instruments used in this study. Several of these will be discussed in detail.

One of the most critical concerns is the reliability of responses provided by the young adult participants about their experiences while going to school and growing up gay. Data gathered through retrospective studies are, of course, subject to distortion due to the passage of time

and the changing mindset of the respondent. This historical bias has been compensated for in several ways.

First, the complimentary use of interview techniques and survey instruments resurrected a variety of feelings, attitudes and meanings held during high school. Participants responded first to a general set of survey questions about events and activities common to high school life (e.g, involvement in school clubs, association with particular types of students). The completion of these items required participants to mentally place themselves back into their high school years. During the subsequent interview, questions about these experiences generated reflective and detailed responses. Following these two phases, participants were then asked to complete Part B of the questionnaire which inquired into their attitudes and feelings held during high school. Through participants' immersion in this research session and the layering of surveys and interviews during the session, the historical bias was minimized.

Second, if being a gay or lesbian high school student is an important component of an adolescent's life, which is a hypothesis of this study, then the richness and accuracy of memories tied to that component should be greater than memories of the more mundane aspects of everyday school life. Memories of social activities and poignant events are often more readily recalled than those classroom lessons which are never carried over into adult life. Data gathered during this study supports this position. Many of the participants became visibly moved as they recalled the process of growing up gay or lesbian.

Third, there was a brief gap in time between many of the participants' present age and their high school experience (mean age of participants was 23). Interviews with these young adults, however, may be more reliable and valid than interviews with homosexual students presently attending high

school. As other researchers have noted:

> Even reports from young people themselves can be inaccurate, made on the basis of defenses that do not allow them to be objective. In other words, it is often easier for persons to be objective about their pasts only after they have survived them and are in a position to view them more dispassionately. (Bell, Weinberg, & Hammersmith, 1981:6)

This third consideration is directly related to a second important concern: samples and sampling. As note previously, high school students did not participate in this phase of the study due to their existential closeness to the events of growing up gay or lesbian and attending high school. There were several reasons for not drawing upon a sample of gay and lesbian adolescents at this time.

First, it is probable that only a small number of gay and lesbian high school students have acknowledged their sexual orientation and that fewer of them have adjusted to it. Certainly, those from whom data would be gathered would not be a representative sample. Some researchers (e.g., Harry & DeVall, 1978; Harry, 1982; Troiden, 1977) report that those who "come out" (4) early differ in many important ways from those who disclose their sexual orientation later. They tend to be less educated, have a greater likelihood of professional referrals (judicial, psychological, medical), and have more interest in emotional intimacy. Given this obvious sampling bias, a preferable method is to gain information about gay adolescence from respondents who are somewhat older (Harry, 1986). During this study, people of varying ages were interviewed. Invariably, the most reflective and dispassionate observations of school life were provided by participants who were in their mid-to late twenties.

Data gathered from the first phase of this study clearly demonstrates that a broader spectrum of sexual populations exists within the school setting: first, those who openly identify themselves as gay/lesbian;

second, those who privately acknowledge (e.g., to close friends) their homosexual orientation; third, those who personally acknowledge but tell no one of their homosexuality; fourth, those who have a homosexual orientation but choose to repress or deny it; fifth, those who occasionally engage in homosexual activities but, in terms of both physical stimulation and personal identification, consider themselves heterosexual; and, sixth, those who have had no sexual contact with or physical attraction toward members of the same gender. Clearly, had this sample been drawn exclusively from adolescent homosexual students, only the first two groups would have been selected. Such a sample would certainly have skewed data analyses and interpretation.

The identification and selection of homosexual high school students, then, is problematic. Such a sample will most certainly not be drawn from the entire spectrum of homosexually-oriented high school students. I suspect that only two sexual populations within the school setting could be effectively sampled: those who openly identified themselves as gay/lesbian, and those who privately acknowledged (e.g., to close friends) their homosexual orientation. Certainly, the former group would be the most accessible.

Engaging adolescents, under age 18, in a study such as this also poses legal and ethical issues. Since these adolescents could be contacted outside of school, permission from educational authorities would not be required. However, in most cases, seeking parental permission would compromise participants' privacy. Further, interviewing young people is a questionable practice and one in which the ethics review board for this study declined to endorse.

From the above discussion, it is clear that sampling an adolescent homosexual population is fraught with problems. There is a problem, too,

in the sampling of homosexual adults. Despite the recent advances in gay and lesbian research and methodology (Bell, Weinberg & Hammersmith, 1981; Harry, 1982), an accurate assessment of the parameters of the homosexual population in the United States is unavailable. Therefore, it is impossible, statistically, to confirm that a sample drawn for this study is representative of the homosexual population in South Carolina -- or in the United States (5).

Tier sampling, however, was used in this study to enhance the representativeness of the homosexual sample and to control probable discriminating factors (i.e., gender, education level, race, and social class). During the study, homogeneous populations have been selected for study (e.g., white college students, non-white high school graduates). Within each homogeneous sample, careful analyses of each case study was conducted. As patterns and themes emerged from these analyses, the researcher sought the "analytic periphery" (Yin, 1984) of this phenomenon. Sampling from a specific population, then, ended when redundancy of data occurred, when one could reasonably predict what would be found in another case study drawn from this sample, and when the data gathered were of decreasing value to the study. During the first phase of this study, these conditions were met at case 10. Three additional cases, however, were sampled and analyzed to confirm that no significant patterns or themes were ignored. As indicated in Figure 1, the second phase of this study is focusing on three other discrete populations.

* * * *

Figure 1

	White	Black
College	8 males	6 males *
	5 females	7 females *
Non-College	6 males *	6 males *
	6 females *	6 females *

* estimated number that will be sampled during phase II

* * * *

The level of analysis selected -- the individual -- is most compatible to the iterative nature of this research study. Statements and propositions about the quality of school life for gay and lesbian students were compared to and revised from analysis of individual cases. Through careful analyses of the cases and examination of plausible or rival explanations, a tentative set of statements and propositions was generated. This set, then, was evaluated through analyses of other cases within and between the sample cells.

ENDNOTES

1. Much has been written regarding the different research traditions in the social sciences (Bernstein, 1981; Giddens, 1976; Guba & Lincoln, 1982; Miles & Huberman, 1984). Like other studies conducted by the author (Marshall, Sears & Otis-Wilborn, 1987; Sears, 1985; Sears, Moyer & Marshall, 1986b), this project explicitly rejects the positivistic approach of mainstream social science research. This traditional approach, as Plummer's (1981:213) review of research into homosexuality concludes,

> lacks a concern with meaning and intention, is overtly behaviouristic, usually provides 'absolute truths' rather than relative (perspective-based) ones, conceals values behind a mask of objectivity, views 'facts' as unproblematic and favours methodological exactitude over theoretical understanding.

2. Findings discussed in this paper are based on data collected from interviews with 13 gay and lesbian young adults conducted in South Carolina. This project is expected to be completed in December, 1987 with approximately 50 of these interviews completed. Following the completion of this study, a national study may be conducted. Given satisfactory funding, one thousand gay and lesbian men and women will be asked to complete the standardized instrument, developed and refined during the South Carolina study. From this pool, a purposive sample of 100 participants will be invited for two-hour interviews. On-site visits to youth care shelters and educational programs for gay and lesbian youth in the United States, extensive interviews with professionals working in these programs, interviews with gay and lesbian adolescents, and visits to a variety of school settings will be conducted (Sears, 1987b).

3. Throughout this section, the phrase, "gay and lesbian students," will refer exclusively to those thirteen young adults who participated in the first phase of this study.

4. "Coming out," is widely used within the gay and lesbian sub-culture to connote a person who has accepted his or her sexual orientation and to disclose it to others. According to some researchers (Harry & DeVall, 1978:69), "the phenomenological event of self-definition seems to have stronger relationships with attitudes than does the behavioral event of coming out."

5. Many of the findings discussed in this section may certainly be generalizable to schools, children and people outside of the Deep South. However, data from this study have been collected solely in this region. Therefore, such generalizations may be unwarranted.

ICONS, RITUALS AND SCRIPTS IN THE DEEP SOUTH

> Societies and cultures provide frameworks for the development of human beings. They teach the individual how to act, how to symbolize and conceptualize, and how to perceive himself and his environment. -- James B. Macdonald (1969:40)

> The things we see, hear, smell, and touch affect us long before we believe anything at all, and the South impresses its image on us from the moment we are able to distinguish one sound from another. -- Flannery O'Connor (1961:197)

> The threat of being "indistinguishable" has haunted the South for a long time. -- C. Vann Woodward (Current, 1983:110)

No study of the experience of growing up gay or lesbian is adequate without an understanding of the surroundings existing independently of individuals. Only through identifying and observing the social ecology within which homosexual students construct meanings and interpret experiences can adequate portraits of Southern gay and lesbian youth be drawn.

The analogy of a ball game, provided by educational psychologist Barker (1968:9), illustrates the relationship between the psychological and ecological environments:

> [A] complete description of a player's behavior in a ball game, or the complete statistics of all the plays occurring in the game does not reveal the game of baseball. It is the rules of the game, and the arrangement of things and people according to the rules, which constitute the essential, unitary ecological environment of the players; it is these that shape the life-space of each player.

This paper focuses on the cultural rules and the contexts within which various psycho-social scripts are played out. This paper examines what Kurt Lewin (1951) has termed the "cognitive field" of Southern gay and lesbian youth. That is, the images to which they have been exposed, the rituals in which they have participated, and the scripts from which they have been expected to have read.

South Carolina is composed of 46 counties, from the lowcountry on the east coast -- the heart of the aristocratic rice plantations -- to the Piedmont area in the northwestern part of the state -- the industrial center dotted with half-empty towns bearing mill owners' names. For the post World War II generations, this "New Canaan" has become more industrial and urban; its people more schooled; its politicians less strident; its culture less insular.

More than anything else, though, South Carolina is a state of mind. The state's borders are bounded by war, defeat, reconstruction and desegregation. Proud of its ideals and customs, many of the 3 million residents view themselves as confederate nationals first and Southerners second. Theirs is a collective memory of an idyllic past that, in reality, benefited only a few of their ancestors. Theirs is a collective history of the firing at Fort Sumter, the defense of the Alamo by South Carolina natives Travis and Bonham, and the oratorical skills of statesmen John Calhoun, Wade Hampton, Benjamin Tillman, and James Byrnes. Theirs is a land of plantations and palmettos under a state of siege for most of its history: Cornwallis, abolitionists, Sherman's army, carpetbaggers, the boll weevil, freedom riders, hurricanes, daylight savings time. Theirs is a culture in which the antebellum, patriarchal ethos is rooted in Southern honor, Christian faith and an extended family.

Sanctioned by the authority of time, the sanctity of the church and the power of the state, this land and its people can best be understood by its cultural icons, rituals and scripts (Browne, 1980). These are repeated, visible expressions of often inchoate values and beliefs of White Southerners. These icons, rituals and scripts are part of the Southern child's everyday world of rocking chair stories, barber shop jokes, and schoolyard pranks. They are reflections of the primal relationships

existing between the land and its people, and among family and kin. These are manifestations of resistance and accommodation which have occurred during generations of exploitation,. domination, and oppression of women, blacks, and the poor. These icons, rituals and scripts are the gay child's Southern psychic landscape.

Icons

> When one Southern character speaks, regardless of his station in life, an echo of all Southern life is heard. -- Flannery O'Connor (1961:199)

> [C]reated culture of human life is a common set of personal constructs. Personal in the sense that all cognitive constructs are grounded in individual personal meaning. . . -- James B. Macdonald (1974:100)

As I listened to the taped interviews of Southern gay youth, images of expected behaviors and presumed attributes of Southern whites crystallized in my mind (1). For many, if not all, of the participants, these images are taken-for-granted cultural icons carried around in their heads since birth. These images may or may not correspond to any objective social reality, though the more rural the participant's background the greater the degree of correspondence. That is of little importance. The power of these images lies in their ability to simplify a complex social system and to shift participants' focus from those forces which define, maintain and reproduce a culture to those which are mere reflections of it. These cultural icons, as John Reed (1986:7) observes in his well-written study of social types, limit individuals identities.

> Individuals. . .are offered a menu of social types. But culture writes the menu, defines the range of alternatives. We make our character, but we must make it out of the material at hand. . . . [T]here are strong pressures to internalize a role, to make it part of one's self.

While every Southerner gets a menu from which to choose, not all choose from the same menu. Clearly tied to gender, race and social class, these cultural icons have different meanings for different types of people. Gay and lesbian Southern youth must work through and transcend them in the process of developing their own identities. For these youth, several questions are particularly relevant: How do Southern gay and lesbian youth

make meaning of their sexuality within this limited social menu? How are these icons transmitted and translated through cultural institutions such as the family, church, and school? How do these Southern icons affect the way these young people cope with their sexual orientation? How do the coping strategies, developed by gay youth in Southern society, affect their work in school, their interactions with family and peers, and their feelings of self-worth?

These and other such questions will be addressed as the findings of this study are discussed in subsequent papers. A thumbnail sketch of several of these white Southern icons (2) are provided below. Southern gay girls, like Molly Bolt in Rubyfruit Jungle who prefers climbing trees and taking apart cars to fussing with hair and learning how to get a husband, must juxtapose their emerging sexual identity to these icons. Southern gay effeminate boys must deal with pint-sized versions of these icons, like bully Stanley Kowalski of A Street Car Named Desire.

> Southern Lady: a plantation mistress without the plantation. A white upper-middle class woman of Anglo-Saxon birth and generations of Protestant upbringing, she is not viewed as particularly intelligent, strong or deep. Though she gives symbolic homage to male authority, she has "whims of iron." In practice, she exercises considerable power beneath her pretense of helplessness. The transplanted, post WW II variation grows in exclusive Southern white suburbs as well as in her original plantation habitat. She often gathers for afternoon teas at women's preservationist meetings and missionary societies.
>
> Southern Belle: a magnolia image portrait of young womanhood. Before the sexual upheaval, this unmarried, white upper-middle class woman had a limited education confined to the Bible, history and well-chosen literature. Today, the Southern Belle simply pretends to have a limited education. She is perceived as submissive, aloof, self-denying, and dependent. She is required to be frigid, passionate, bitchy, sweet, scatterbrained and delicate. The larval form of the Southern Lady is the debutante at Charleston's St. Cecilia Ball wearing white kid gloves and a lacy hooped-skirt.
>
> White Trash: "No one ever told me what 'trashy' meant," wrote Florence King (1976:4), "but I never asked because I can't remember ever not knowing." The grassless yards of white trash

are filled with broken toys, dismantled cars, and half-fed, barking dogs. Their lack of "proper raisin'" is reflected in earthy conversation punctuated by impolite interruptions from a six year old clothed in a soiled dress and a runny nose. "More the victims of strong germs than weak genes, poor white trash were looked down upon by blacks and white alike and considered hopelessly deficient in character as well as resources" (Boney, 1984:39).

Southern Gentlemen: A monarch without his scepter. The inheritor of an aristocratic lineage (sometimes the product of too frequent intermarriages between first cousins) and the benefactor of a Southern liberal education, he enjoys the prestige of his position without the accompanying power. This self-assured gentleman with natural dignity of manner is often trotted out for Southern Living photos and honored in annual historical events. His affable and understanding demeanor disappears only when an outsider attempts to destroy established customs or seeks membership in his social circle.

Bubba, the good ol' boy: An unlettered working class Southerner with child-like simplicity and ox-like determination. He has more erections than problems, and more colorful stories than keys around his 40 inch belt. Good-natured, unpretentious and reliable, he respects the law, pays taxes and attends Sunday church. Most often found at fishing holes, hunting grounds, and stock car tracks, the good ol' boy is a likable, 1000 percent American.

Redneck: A town bully whose speech is fouler than his breath. He loves to watch cock-fights, encourages dog-fights, and drives a pickup truck with a loaded rifle hanging in the rear window. Beneath his sweat drenched hat are half-fermented thoughts of women in bondage and burning crosses. Having just enough schooling to be dangerous, his essential traits are meanness and selfishness.

Southern Populist: A broad-minded, reform-oriented person (male or female) with extensive education and travel outside of the South. On return to the South (no true Southerner ever leaves the South — at least, not for very long) this person seeks change in customs, statutes, and attitudes. Haunted by images of illiterate barefoot black boys, cross-burnings, and fallow fields, the Southern Populist seeks educational, political and environmental reform. Generally, she is as little pleased with the progress on her reform agenda as are her native Southerners at ease with her presence.

RITUALS

> Evil is not simply a problem to be solved, but a mystery to be endured. -- Flannery O'Connor (1961:209)
>
> This is not the age of the thinker; it is the age of the doer. If you try to think crossing a highway or street, some fool will run over you. -- Bob Jones, Sr. (Sherrill, 1968: 222)

America, the "new Israel," and her children, God's chosen people, have a long lineage of Protestantism represented in the thinking of such diverse groups of men as: Roger Williams, Jonathan Edwards and Cotton Matther; Benjamin Franklin and Thomas Jefferson; Andrew Carnegie, Woodrow Wilson and Williams Jennings Bryan; and Warren Chandler and Josiah Strong (3). This Protestant vision is reflected on currency engravings, the rise of the land-grant colleges, the inception of Scouts and the Young Men's (& Women's) Christian Association, and the passage of the 18th Amendment. Though America has become more inter-denominational, her children are no less committed to belief in God, the specialness of their new Zion, and the righteous certainty of their earthly role to evangelize the world for God and Democracy.

Like other regions in the United States, citizens living in the South share these beliefs. Unlike other regions in the country, Southern Christians are more orthodox, their understanding of the Bible is more literal, and their religious rituals are more flamboyant. Gracing the steeples of most Southern churches and chapels are Baptist or Methodist crosses. Belief in Scriptural exactitude is impressed upon children's minds -- the template of the soul. Attending Sunday school, girls, clothed in modestly trimmed white cotton dresses, internalize metaphysical absolutes: temptation, original sin, hell, and Satan. Wearing their best J.B. White brown suits, boys learn of the great earthly morality play in which their role is to be a witness for Jesus.

South Carolina is the heartland of this solid, theological South. On its northwest corner, resting on 155 acres of prime real estate, is Bob Jones University, a fundamentalist high school and college campus. On its north central border lies Heritage, USA, the third largest theme park in the country operated by the scandal-ridden PTL Club. These Christian fortresses guard South Carolina against the isms: evolutionism, ecumenicalism, secular humanism, communism, pluralism, globalism.

Within this state, the school is expected to assume a subservient and supportive role to the church and the family. At best, schools are viewed as vocational switchyards for working and middle class white and black youngsters. At worst, they are viewed as frontier outposts for secular humanism. Despite a one percent increase in state sales tax, South Carolina schools are at or near the bottom on every standard indicator of school effectiveness. Like other areas in the country, huge disparities exist between suburban (mostly white) schools and rural (mostly black) schools.

South Carolina is a state in which righteousness <u>is</u> enforceable as ministers overwhelmingly favor strong laws regulating liquor sales, gambling, pornography and marijuana (Sauds & Guth, 1981). It is a state in which Joseph Priestly, the famous chemist and one-time president of South Carolina College, was singled out as an "anti-religionist" and forced to resign. South Carolinians are a people, subdued by the fear of an Old Testament God, laying prostate to God's will. Crippled by grief, guilt, despair and self-righteous inferiority, they are fervent believers in rebirth and redemption, the blood of Jesus Christ, the power of the Holy Ghost, salvation and eternal damnation. South Carolina is a land set apart by suffering not by love. It is a land of tent revivals, cable television preachers, and evangelistic amusement parks.

In this land of true believers, religion is an anchor in the whirlwind of everyday life. The rituals of religion, such as baptism, worship, and burial, provide a golden strand through this earthly maze. These give sustenance to individuals in time of tragedy, and provide an interpretive lens for making sense of an apparently capricious world. Through this lens, the abomination of homosexuality (Leviticus 18:22, 20:13) can only be righted through ritualistic cleansing of the spirit. From this perspective, the price of sin and wickedness is terrible and costly. A century ago it was paid through the shedding of Southern blood and the despoilment of young Southern manhood. Today it is exacted through the quick, though painful deaths of God's most recent plague upon those who violate His temples of the Holy Ghost.

The rituals of religion bind together the extended family and the community. The scene, depicted by Southern historian Frank Owsley (1949:97-98) remains a fair portrait of many a South Carolina Sunday in a rural community:

> Many would gather on the church grounds long before services began and many would linger after the preacher had finished. The older men, singly or in small groups, would visit the graveyard. After that they discussed politics, the crops, the prospects for rain if the weather were dry, and their hopes for dry weather if it was rainy; and they laid plans for corn shuckings, logrollings, house-raisings, and other co-operative enterprises that usually combined business and pleasure. Nor was any occasion permitted to come to an end without tall tales and spicy anecdotes going their rounds. The older women, breaking quietly into little groups, would visit the churchyard, where each, perhaps, had laid away one or more children and other close relatives; and where inevitably other children and other members of the family would be buried. . . .This sorrowful duty being performed, they chatted about their family, their gardens, flowers, chickens, clothes, and the forthcoming wedding, and planned the dinners and quilting that accompanied the log rolling, corn shucking, or other co-operative work their menfolk had arranged. The young men and young ladies were, of course, more preoccupied with jollification and lovemaking. They usually paired off and strolled to the spring or well. Here they conspired to gather at some neighbor's house in the afternoon to sing, and to meet again at Wednesday-night prayer services. . .

> The younger children played games, hunted snakes and lizards in the woods, boasted of the prowess of their dogs or their father's mules and horses, all of which not infrequently and most naturally ended in a fight. When at last the crowds broke up, it was not unusual for over half the congregation to go home with the others to eat late Sunday dinner.

These bedrocks of the South, family, community and church, are even more important during times of human crises. When the Follett's, in James Agee's A Death in the Family, are left fatherless, the widow and her six-year old son find solace in their extended family, their community and their religion. Mary, the boy's mother, eventually realizes, "It really was all right, everything, the whole thing, really all right. Thy will be done" (1957:211).

Scripts

> Traditional manners, however unbalanced, are better than no manners at all. — Flannery O'Connor (1961:200)
>
> It's all right to segregate people as long as you don't hurt their feelings. — Florence King (1976:2)

The War Between the States destroyed the traditional Southern economy. Its culture, though, is preserved through Southern social discourse (4). Needless unpleasantries and social conflicts are avoided through adherence to the Southern codes of courtesy and honor. Like the social order at Pleasant Hill, everyday social life in the South is rigidly structured and reflected in elaborate scripts based upon these codes. Unlike George Posey, the impulsive character in Allen Tate's novel, Fathers (1977), most Southerners understand and follow them.

Within the small towns and communities of South Carolina, a variety of social scripts are in everyday use. Personal feelings are buried beneath a set of courtly manners and ritualized behaviors. Sentences are punctuated with "Yes ma'ams," and "No sirs." Ties and dresses, white gloves and black shoes remain standard apparel even in the hottest days of August. Polite inquiries about the weather are followed by compliments.

Choon Soon Kim, a Korean anthropologist, lived in the South for ten years. In his study of the manners and mores of Southerners, he wrote (1977:124):

> Southerners are very formal in many respects, not only in their attitudes toward foreigners, as my experience indicates, but also toward one another. If one wonders about this, he ought to go to a football game at a major southern university. Even if the weather is really warm in early autumn, there is a coat-and-tie audience, excepting the students. Further, in the South both parents and teachers strongly emphasize etiquette, and coach children to say, "sir" and "ma'am" properly. Such formality combined with the relatively static and defensive nature of southerners' attitudes govern almost every aspect of the lives of southerners. . .

Masterful dancers around truth, Southerners are the great preservationists of appearances. There is a respect for an individual's privacy or, more accurately, an unwillingness to confront private indiosyncracies in public. This social script allows for toleration of eccentric behavior. The whole town might know about Aunt Millie's fondness for raspberry wine or Cousin Randolph's fondness for men. However, as long as their behaviors are kept to themselves, no one will publicly acknowledge their problems. This storehouse of collective private knowledge, in part, is what identifies a Southern community.

If the truth, however, is publicly disclosed, shock and repudiation likely follow. Aunt Millie, smelling of raspberry wine, may have fired a shotgun at the town constable. Cousin Randolph, wearing a woman's panties, may have been arrested at a nearby interstate rest area. In these instances, when social scripts collide with social reality, Southerners generally focus on the offensiveness of the behavior rather than the pretentiousness of their scripts. In a collection of lesbian essays about the South, feminist Mag Segrest (1985:63) writes:

> So here you have a situation where an entire town expects a man to be -- or pretend to be -- abnormally perfect. . .when he cannot live up to it, the whole situation is potentially tragic. He and his family can be destroyed by people who might sorrow to do it, but who cannot conceive of challenging the community's world view.

Engaging in these scape-goating scripts is an expression of both a collective sense of community outrage in the person's behavior and a shared sense of apprehension about an unraveling of the community's social fabric. Ostracizing an individual is easier than challenging socially fabricated scripts.

This sense of moral outrage is often most visible within the

ostracized person's family. The public exposure of the deeds of Aunt Millie or Cousin Randolph brings shame upon the family. This betrayal of family honor is a profound act in a region where honor has been inseparable from hierarchy and entitlement for generations.

Within this culture, loyalty to family and allegiance to community overshadow feelings of personal desire and self-worth. Honor, in the South, is seldom equated with inner virtue or personal courage. Honor is tied to public repute and conformity to community values. Public shame encountered by a member of a Southern family tarnishes family blood and disturbs the script for simple Southern living. Not surprisingly, many homosexual sons and daughters of the South, adhering to these social scripts, willingly choose bare toleration over ostracism. In his careful study of ethics and behavior in the Old South, Bertram Wyatt-Brown (1982:22) analyzes the psychological and social underpinnings of Southern honor:

> [H]onor itself was defective. Its reliance on shame distorted human personality and individualism, forcing even the good man. . .to lose himself in the cacophony of the crowd. The interior contradictions of honor held men in shackles of prejudice, pride, and superficiality. It often existed not in authenticity of the self but in symbols, expletives, ritual speeches, gestures, half-understood impulses, externalities, titles, and physical appearances. . .[H]olding men in bondage could not have worried too many Southerners so long as they were committed to the age-old morality.

Beneath the veneer of ethnic restaurants, high-tech industry and interstate clover leaves of the New South, there rest the scripts and underlying codes of the Old South. Within the culture of the New South, gay and lesbian youth internalize the codes of the Old South. Like Narcissa in Faulkner's Sanctuary, they refuse to touch their inner selves, preferring that their souls mirror the appearances which they portray. Few of them, or members of their family, readily confront the

hollowness of these codes or fathom the truths about themselves. As Brick asks Big Daddy in Cat on a Hot Tin Roof, (Williams, 1955:92) "Who can face the truth? You?" Ironically, the young person who confronts the truth, rebels against the code, disregards social taboos, and acts on her feelings, like Caddy in the Sound and the Fury, may find herself cast out by family and friends. She becomes, in Mary Daly's phrase (1984:245), "A Terrible Woman" whose objective is "not zeal for martyrdom, but zest for life. What she wants is nothing less than the Original Wholeness. She Touches this in her Self."

Conclusion

> Yankees always make the mistake of going home the moment they realize they are going mad, which is why they have never understood the South. They do not grasp the simple fact that losing one's mind is the most important prerequisite for fitting in with Southerners. -- Florence King (1976:16)

> Southerners have a high tolerance of and appreciation for eccentricity, a knowledge in our heart of hearts that everyone is a little strange. It is from this playful, private sense of strangeness that people maintain sanity and protect one another from the life-destroying institutions and norms to which they give lip service. -- Meg Segrest (1985:76)

As a Northern emigre, I find myself charmed by this land and its people. I realize, though, that in the process my social lens has been skewed. Like the creeping kudzu that covers much of the Palmetto State, I awoke to find that my existential landscape had been overgrown by Southern icons, rituals and scripts.

The gay and lesbian Southern youth portrayed in this paper have confronted the contradictions of their culture and the complexities of "simple southern living." Not surprisingly, then, these case studies are human testaments to the process of social questioning in the search for psychological wholeness. These are portraits of privileged whites who

could no longer hide or ignore the truth of their moral deformity. These are the tales of desperate, youthful attempts to cope with tragically disconnected and apparently distorted sexual lives. These are histories of protected innocence lost and journeys to selfhood begun. These are voices of human beings who have wrestled with the conflict between Southern social fiction and personal sexual reality. Their words, splinters of shattered myths, strip bare our biases and illusions. Their worlds, products of this Southern psychic landscape, are described well by fellow Southerner, W.J. Cash (1941:55):

> If the dominant mood is one of sultry reverie, the land is capable of other and more somber moods. There are days when the booming of the wind in the pines is like the audible rushing of time -- when the sad knowledge of the grave stirs in the subconsciousness and bends the spirit to melancholy; days when the questions that have no answers must insinuate themselves into the minds of the least analytical of men. And there are other days -- in July and August -- when the nerves wilt under the terrific impact of sun and humidity, and even the soundest grow a bit neurotic; days saturnine and bilious and full of heavy foreboding. And there are those days, too, when the earth whimpers in dread, when the lightning clicks in awful concatenation with continuous thunder and hurricanes break forth with semi-tropical fury; days when this land which, in its dominant mood, warps its children in soft illusion, strips them naked before terror.

ENDNOTES

1. As discussed in the previous section, non-white and non-college gay and lesbian youth are being interviewed at this time. When these individuals are integrated into this study, additional icons will be revealed.

2. I have found the following works most useful in developing these ideas, providing the appropriate examples, and suggesting many of the colorful metaphors used in this section: Atkinson & Boles, 1985; Boney, 1984; Cash, 1941; Davidson, 1972; Flynt, 1979; Fraser, Saunders & Wakelyn, 1985; Hundley, 1976; King, 1976; McIlwaine, 1939; McKern, 1979; Owsley, 1949; Reed, 1986; Roebuck & Hickson, 1982; Scott, 1970; Taylor, 1961; Tate, 1977.

3. I have found the work of Eighmy (1972) and Marty (1970) most useful in developing the ideas in this section.

4. I have found the work of Wyatt-Brown (1982) most useful in the development of the concepts in this section.

THE DIFFERENCE BETWEEN BEING QUEER AND BEING DIFFERENT

> There is that in me. . .I do not know what it is. . .but I know it is in me. Wrenched and sweaty. . .calm and cold then my body becomes, I sleep. . .I sleep long. I do not know it. . .it is without a name. . .it is a word unsaid, it is not in any dictionary or utterance or symbol.
>
> Walt Whitman, Song of Myself (1973:95)

> I was a sensitive boy in elementary school. I didn't engage in some of the rough and tumble things. I sort of looked at them as brainless, brutish activities. -- Carlton

> I always felt like I was deeper than most people. I had more going on in my head. In middle school, I did all the major things: cut my hair, wore make-up, French kissed boys. But, I still didn't feel very satisfied with myself. -- Georgianna

During elementary school most students and teachers hear the words "homo," "queer," "dyke," and "fag" bandied about in the school yard or uttered within the classroom. For most, if not all, these words are strung together in brutish phrases used in the endless verbal warfare among children. These strings of barbed words -- often unconnected with sexuality -- are part of the cultural baggage picked up from siblings, parents or other adults. They are taunts meant to offend but not to define; they are sharply worded arrows expected to wound but not to maim. "Queer," as one participant (1) observed, "is one of the most common insults that anybody up to sixth grade uses. Kids using the term really don't have any idea of what they are talking about."

Within most elementary classrooms only a few children are constantly barraged with such verbal abuse. Within every elementary classroom, however, are students for whom this and other words will come to have special meaning. In the coming years, these boys and girls will have to come to terms with being different, with being queer. Until then, however, these boys and girls sense themselves to be and are often viewed by their peers as distinctively different.

Audrey is the youngest of seven children born into a once wealthy family whose only Southern legacies are fading family portraits and the family name. "Folks," his parents were proud of saying, "respect you for who you are, not the kind of clothes you wear." From middle school through his freshmen year in high school he was an "outcast." Wearing big rimmed glasses and walking clumsily around the school yard, Audrey was usually the last one chosen for sports teams and generally the first to be labelled queer. Speaking matter-of-factly between sips of coffee he recalls, "it was just a name to call someone. I didn't know exactly what it meant and I doubt that many of them knew. It was just a word kinda like freak. I had never met a queer. I knew I never would."

Like Audrey, 'Lizabeth does not fall neatly into the pre-assigned gender roles.

> I never felt like I fit in to begin with. In grammar school, I was the person who wore blue jeans and a sweat shirt. But, it had to do as much with my attitude as it did with my dress. I am very competitive. I've always been concerned with learning as much as I can. Where I lived, girls weren't supposed to be smart; they were supposed to find husbands. They are supposed to be meek and let men take care of them.

'Lizabeth spent most of her high school years living in a very rural area. "A lovin' town where everybody protects everybody else -- unless you fall outside the norm. They don't deal with things that aren't normal for them. Normal for them is a value system that is two hundred years old." She, too, remembers kids using "queer" as an insult during first and second grades. "I knew it was bad, something that you didn't want to be. But, I don't think the kids who were using it knew what it meant any more than I did."

Blessed with wit and wealth, Henry grew up in an urban area in a house built by his ancestors before the Revolutionary War. An avid reader since

boyhood, at twenty-two Henry plans to become a writer. He remembers an incident that made the meaning of "queer" more real to him.

> I was in sixth grade. We were talking about a short story and in one scene there was a door and light coming out from it. The teacher asked, "Why is this important?" I raised my hand. "Well, to anybody in the street, light coming out of the door would make them think that there is music and people and gaiety inside." Now, I meant "gaiety" as in joviality. But, the kid sitting next to me laughed and mocked, "GAYiety." I wasn't exactly sure what he meant. I knew it wasn't good. Later, another classmate wrote, "I am queer" on my notebook. I thought that was sort of neat because it meant that she thought I was individualistic. When I got home my mom saw the notebook. She was real quiet and very thoughtful. Then, she explained to me about "queers." She told me that was not a good thing to identify with or to be identified with. I had no idea that there was anything sexual about these men. I just thought that they were somehow strange and weird and they liked to dress up in the women's clothes and hang out in the park.

Brandon, a year older than Henry, has a frail build and freckles. The youngest of three children, his parents could not afford to send him to a private school like the one Henry attended. His childhood memories, too, are full of taunts and torments. "Back in cub scouts we went on a camping trip. They'd say, 'Are you a fag?' I didn't really know what it was. I'd answer, 'Yes'. They'd all laugh. Everyone was yelling, 'Fag!' That will always stick in my mind. 'Fag! Fag! Fag!'"

Elisa also did not fit the physical stereotype of her gender. Her family moved from the North to the South when she was ten. The family's fortunes also moved downward. Her father worked in restaurants and later, when one went out of business, worked in the cotton mills until his retirement.

> I was really scrawny and people were always asking me if I was a boy or a girl. My boyfriend's friends would say my shoulder blades stuck out more than my chest. I had the nickname "aircraft carrier." I thought I was never going to get breasts. I didn't until I was about twenty.

The average age at which these gay and lesbian participants were

exposed to such scenes was ten. Rarely, however, do either these childhood villains or their childhood victims associate these words with sexuality or their own sexual orientation. For example, Brandon recalls:

> Along about the fifth grade we had a lesson with a family doctor in which he talked to the boys and the girls separately. I was given a booklet with a whole bunch of questions in the back. He described to the boys the changes that were going on with our bodies and told us it was perfectly normal and not to worry. Well, in the back of the book a lot of terms were defined including birth control, sex, wet dreams, and homosexual. It stated that homosexuals preferred to have sex with someone of their own sex. That kind of shocked me. It made me feel uncomfortable, but I kept it under my mattress. It stayed there for years.

Not all of gay and lesbian students, of course, experience such overt hostility from their peers during their early schooling experience. These boys and girls appear to others to "fit" the cultural and gender norms. Marian is one such person. A bright and attractive woman of twenty-four, she was brought up as Roman Catholic and "lived in a nice neighborhood where people who held high position in our city lived." As a liberal Catholic in the fundamentalist South, Marian was, of course, different. She felt a sense of difference for reasons other than her religion and unfathomable even to herself. At twenty-four, this attractive woman reflects back onto her childhood years:

> I identified myself as a heterosexual and yet I still felt different. I did not identify myself as a homosexual because I hadn't any experiences. I had the same stereotypes I have been taught when I was young. I did not feel like I actually belonged to either group. I did not actually know where I belonged.

While none of the participants in this study identified themselves as gay or lesbian or their thoughts or behaviors as homosexual during childhood, most were aware of feeling attraction for members of the same sex at an early age. The average age for such budding awareness for participants in this study was nine.

Audrey reminiscences:

> I was in second grade, seven years old, and men dressed like Indians came into my teacher's classroom. They showed us an Indian dance and told us about Indian culture. I remember looking at their. . .

Henry recollects:

> In first grade I was over at another boy's house playing. I asked him if anybody ever told him that he was handsome. Around that age, too, I enjoyed watching "That Girl" on television. I thought Marlo Thomas' boyfriend was cuter than Marlo Thomas.

Brandon recalls:

> When I was in fifth grade, my sister got her school yearbook. I said, "Let's open it." I found myself looking at the boys more than the girls. I was looking at the basketball players, the swimmers and the football stars. I wanted to be like them since I was so small. I didn't just want to have a body like that; I wanted their bodies.

'Lizabeth remembers a "fort that I had girlie magazine pictures in. I remember the feelings that those made me have. I identified those feelings with being dirty." Like 'Lizabeth and three-quarters of the other participants, she felt a sense of shame about such attraction. Elisa states:

> I was infatuated with a female friend. It wasn't just like a buddy type thing. It was a crush you get on somebody of the opposite sex -- only this was my friend. I had fantasies about her. After I would have them for a while, I would feel guilty and I fantasized about something else.

As homosexually oriented youngsters become older, they begin, like Elisa, to become more aware of erotic feelings for members of the same sex. The average age of this awareness for these young adults was twelve. At this age, vague feelings of attraction to members of the same sex become more focused and more sexual in nature. Brandon's first recollection of eroticism was, "when I was in middle school down in the locker room. I'd

want to look at someone to see if they had the same and if our goals are the same."

As these youngsters advance in school, many come to believe that, to paraphrase the title of a popular gay novel (Reid, 1973), they are the only "little person in the world" with these feelings. Elisa and Henry confide, respectively:

> I thought something was wrong with me 'cause I thought about sex all the time. I thought that I invented masturbation. No one else ever talked about it so I thought that I invented it. I thought I could get pregnant like that. I kept on masturbating with great feelings of guilt.

> I was just really confused. I just assumed that the natural way of things was for men to be with women. That's the way of my parents. That's the way of people on television. That's the way of all my friends' parents. I thought gays were easy. I thought that they cruised in anonymous cars. I though they were old and tried to pick up little guys. As far as I knew, homosexuality was unnatural, wrong, horrible and barbaric.

While these youngsters reported a lack of knowledge about sexuality, most were exposed at an early age to the Bible and to Biblical admonishments about homosexuality:

> I can remember before junior high school in Sunday school. The minister called it "unnatural desires." He talked about some Bible story in which people were punished for these desires.

For all except Brandon, these and other Biblical statements have lost their potency.

As they began to first come to terms with being "different and queer," these and other childhood prejudices affected these children's feelings about themselves and their relationships with others. During her senior year, Marian's cousin visited her from California:

> She and I sat and talked a lot. She told me she was gay. I just couldn't believe it. She looked so normal. She left but during the next couple of years I started thinking: how could she be so normal but be a homosexual? It didn't fit with everything people had told me about homosexuals.

How these youth coped with being different and, possibly, "queer" and the effects of these coping strategies on their self-image, school work, and out of school behavior will be discussed in subsequent papers. Clearly, as these boys and girls became more conscious of their sexual identity, the simple equation for Southern living became increasingly unworkable. Some were unable to relate to the magnolia image of Southern womanhood or manhood. For many, religious rituals and proscriptions became meaningless. For most, the shallowness of Southern social discourse was apparent.

One method of examining this changing sense of sexual identity is through the Klein Sexual Orientation Grid. Each participant completed this grid which includes seven dimensions: sexual attraction, fantasy, social and emotional preference, self-identification, and lifestyle, and sexual behavior. Each dimension is an interval scale with continuous graduations between exclusively heterosexual (score of 1) and exclusively homosexual (score of 7). In addition, participants were asked to place themselves along these continua as viewed from three distinctive world views: the world of their high school years, their present world, and the world of their ideal.

Table 1 lists the past, present and ideal mean scores on the KSOG for each of the 13 participants in this case study. Several findings are worth comment.

* * * *

INSERT TABLE 1 HERE

* * * *

TABLE 1

CASE STUDY PARTICIPANTS
MEAN KSOG SCORES FOR
THE PAST, PRESENT
AND FUTURE

CASE	K.S.O.G SCORE		
	DURING HIGH SCHOOL	PRESENT TIME	IDEAL
Audrey	3.33	6.17	2.50
Brandon	4.83	6.29	2.00
Carlton	4.14	3.86	2.14
Drew	4.33	5.71	2.43
Elisa	4.83	6.00	6.29
Fawn	4.80	6.00	5.40
Georgianna	3.86	5.43	6.00
Henry	3.83	6.43	6.57
Isaiah	4.71	5.86	5.86
Jackson	4.14	6.43	4.00
Kevin	4.86	6.43	4.43
Lizabeth	4.00	4.83	5.00
Marian	4.00	6.00	--

First, by the time participants were enrolled in high school all had a bisexual orientation (mean score 4.28; SD= 2.02). Second, at the present time, with the exception of one participant, all have a primarily homosexual orientation; little within-group variance exists (mean 5.80; SD= 1.28). Third, for many of the participants, their ideal worlds are more bisexual than homosexual.

Elisa is the most homosexually oriented person in this study, Carlton the least. Not surprisingly, Elisa's feelings about her homosexuality are in sharp contrast to those of Carlton's. Elisa married right after high school. Her marriage to Wade, her Marine husband and high school boyfriend, lasted less than five years. Since their divorce, Elisa has had a "future orientation." She is heavily involved with a woman:

> Before meeting Ginny, I didn't think that relationships would last no matter what they were. Now I think that they will. When I think of the future, I think of Ginny and I together. A mutual relationship. When I was married to Wade I thought I had a loving relationship, but I didn't. You don't miss not having it until you have one.

Carlton's parents both came from poor, rural families. Over the course of two decades they built a good business in a large South Carolina city. As Carlton entered elementary school, they bought a home in an exclusive suburb. They had arrived. Though Carlton has had erotic feelings for members of the same sex since he was nine, as a college upperclassman he has a girlfriend. Although he regularly engages in homosexual behavior, his sexual relationship with his girlfriend is also active:

> I like both sexes. In fact, lately I have been less and less of a homosexual. I have reduced a lot of my same sex activity. I'm becoming aware that I don't really want to engage in it.

In reviewing the questionnaires which each participant completed, an interesting point of analysis is the degree of change between past-present

and present-ideal mean scores. The differences between these two scores are located in Table 2 and depicted in Figure 1.

* * * *

INSERT TABLE 2 & FIGURE 1 ABOUT HERE

* * * *

In reviewing these data several points merit comment. First, as noted earlier, the group, as a whole, is more homosexually oriented as adults than when they were as adolescents (mean change = 1.52, SD=.81); ideally they would choose to be slightly more homosexually oriented although there is significant variation within the group (mean change = 1.42, SD =1.71).

Second, and more importantly, the differences between present-ideal mean scores are largely attributed to the male participants. The women in this study are <u>less</u> likely to hold an ideal sexual orientation that is different from their present orientation. In fact, they tend to report a slightly <u>more</u> homosexual orientation in their ideal worlds.

This finding underscores the differences in meanings male and female participants assign to being gay or lesbian. Homosexual males view the bisexual or heterosexual norm as a more ideal personal orientation than homosexual females. These differences are reflected well in participants' comments about their definitions of homosexuality and their relationships with their same sex partners. Women, such as Georgianna, are much more likely to stress the emotional and spiritual component of their relationships whereas the men, as reflected in the comments of Brandon, tend to place greater emphasis on the sexual aspect.

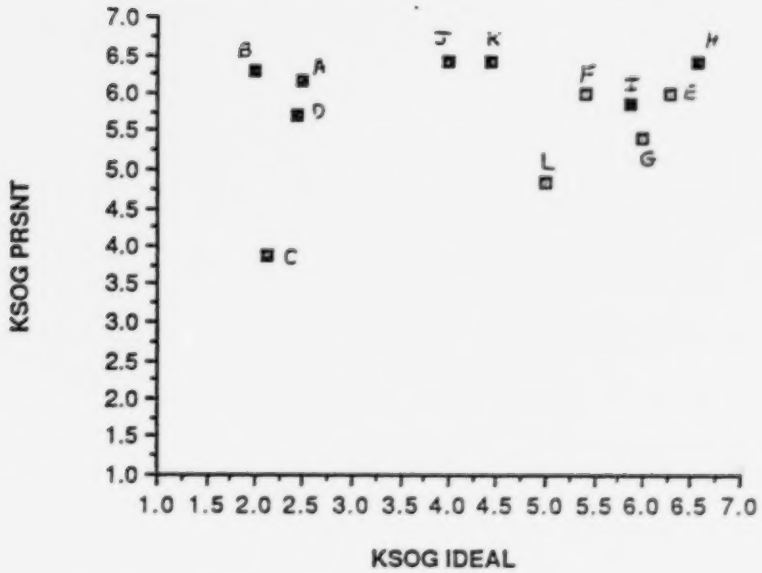
Georgianna is attending her first year of college. Her father, a

TABLE 2

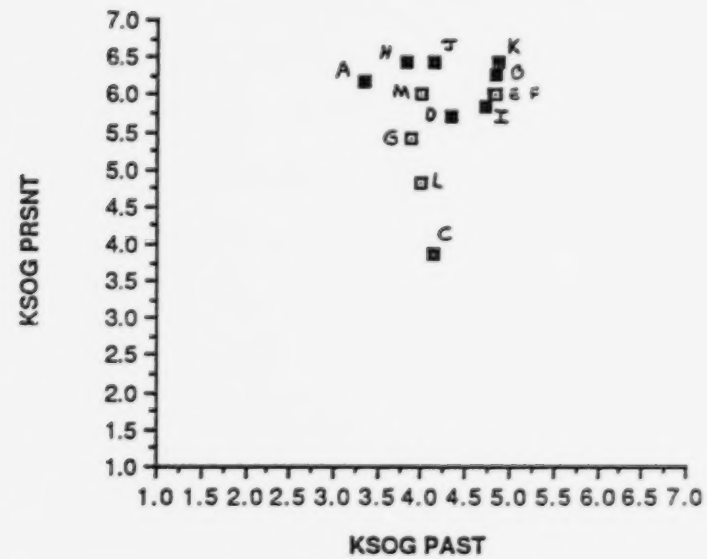
CASE STUDY PARTICIPANTS MEAN
DIFFERENCES BETWEEN PAST-PRESENT
AND PRESENT-FUTURE SCORES

CASE	K.S.O.G. SCORE DIFFERENTIAL	
	PRESENT-PAST	PRESENT-IDEAL
Audrey	2.84	3.67
Brandon	1.46	4.29
Carlton	-0.28	1.72
Drew	1.38	3.28
Elisa	1.17	-0.29
Fawn	1.20	0.60
Georgianna	1.57	-0.57
Henry	2.62	-0.14
Isaiah	1.15	0.00
Jackson	2.29	2.43
Kevin	1.57	2.00
Lizabeth	0.83	-0.17
Marian	2.00	--

KSOG PRESENT AND IDEAL SCORES



KSOG PAST & PRESENT SCORES



deacon at a Baptist church, worked his way up from the bottom to be a major corporate executive. Her sister, ten years older than Georgianna, spent most of the time with her and raised her as a "hippie. . .with the sixties music and antiwar slogans." From Georgianna's perspective:

> A homosexual person has intimate love for a person of the same sex. Sex is important; it's fine. But, the emotional part is more important. My ideal woman is older and more experienced than me. She understands my immaturity and accepts it. She has to have nice eyes -- eyes that can see through me.

Men such as Brandon, on the other hand, define a homosexual person as someone "desiring and fulfilling sexual desires with someone of the same sex." Unlike the other male respondents, however, Brandon is visibly bothered when speaking about explicit sexual matters. Words such as masturbation, oral sex, and sexual intercourse are punctuated with embarrassed looks and long pauses. At twenty-three, these terms, like homosexual urges, are something that he would prefer neither to discuss nor to encounter. These are, from Brandon's perspective, "Biblically wrong and evidence of our turning into another Sodom and Gomarrah." As a fundamentalist Christian and a purveyor of homosexual practices, Brandon finds himself checkmated on God's earthly proving ground.

The other male participants do not confront this dilemma. Collectively, however, they face the difficulty of being gay in a male dominated society. Male/male sexual relationships are abhorrent precisely because they defile male power, position, and prestige. As Marian observes:

> The people in power are men. I think that they're probably more offended by one of their same sex being homosexual than a lesbian. It threatens their own sense of balance.

Lesbians in a male dominated society confront different though no less serious dilemmas. As women loving women in a male dominated society they

are subject to fewer overt legal, Biblical and cultural proscriptions against homosexual relations. For example, ten of the 25 state sodomy laws only apply to male-male relations;. of the several allegedly Scriptural references to homosexuality, only one (Rom. 1:26) applies to women and in Biblical law no penalties were attached to it (Scroggs, 1983); and a quick perusal at videos in a heterosexually oriented "sex shop" leaves little question that lesbianism is a turn-on for some men. Nevertheless, growing up lesbian in this society has numerous liabilities. First and foremost, a lesbian is a woman. Secondly, she is a woman who spurns men. As a woman and a lesbian, she suffers from economic, social, and sexual inequalities. She is economically dependent to men. Her lack of economic equality deprives her of self-sufficiency. As Marian observes:

> Even gay men as males earn more money. Therefore, they potentially have more power. With lesbians as long as we don't have any money, we can be treated like witches.

A lesbian is restricted in the expression of her individuality and defined in terms of her presumed heterosexuality. Georgianna remembers:

> In sixth and seventh grade you start wearing make-up and you start getting your hair cut. Your start liking boys and you start thinking about letting them French kiss you. So, I cut my hair, wore the make-up and French kissed. But, I still didn't feel very satisfied with that myself. I never really wanted to be intimate with a guy. . .but it was like it was expected. I went with a guy just to say I was going with a guy.

Through marriage, she assumes the role of a supportive actress to the performance of her husband. As Elisa recalls:

> When I was married and my husband went off to boot camp, my mom would discourage me from going out with friends. I was married. I was not supposed to have any friends. The world centered around my husband. When we moved to South Carolina, I went to school some. But, I wasn't oriented toward any future goals. The world centered around him.

In societies such as ours, wherein a caste system based upon gender

and sexuality (as well as race and class) exists, it is not surprising to find a greater polarization of gender roles and sexual identities. Nevertheless, the authors of KSOG assert that most people are "capable of travelling over a large segment of the sexual continuum" (Klein, Sepekoff & Wolf, 1985:45). These data support this position.

Is an individual's position along this sexual continuum a matter of personal choice, a product of social learning, or genetically determined? Within the scientific community there is no consensus on this issue (2). Certainly, it is beyond the power of this study to make such a determination. It is possible, however, to explore those dimensions of sexual orientation in which great or little variation exists over time.

Table 3 reports the mean scores on each of the seven variables which constitute the KSOG.

* * * *

INSERT TABLE 3 HERE

* * * *

As indicated in Table 3, the factors which loaded most strongly on homosexual feelings are those which are the most personal: feelings of sexual attraction and sexual fantasies. These, too, show the least variation among the participants. The factor which had least salience for participants during their high school years was homosexual lifestyle. Taken together, these data suggest that in the everyday homosexual high school world, gay and lesbian students choose to hide any outward manifestations of their sexual orientation. Therefore, the mean score

TABLE 3

CASE STUDY PARTICIPANTS
MEAN KSOG SCORES ON THE
SEVEN VARIABLES FOR THE
PAST AND THE PRESENT

	PAST		PRESENT	
VARIABLE	MEAN	S.D.	MEAN	S.D.
Sexual Fantasy	6.00	1.00	6.54	0.66
Sexual Attraction	6.00	0.63	6.27	0.65
Sexual Behavior	4.17	2.86	6.30	1.49
Emotional Preference	4.42	1.56	5.50	1.09
Social Preference	3.77	1.64	4.69	1.44
Sexual Identification	3.77	2.01	6.31	1.38
Sexual Lifestyle	2.08	1.32	5.15	0.90

(4.28) may more likely be a reflection of fear of disclosure rather than the adoption of a bisexual orientation.

This interpretation is supported by data generated from other questionnaire items and during personal interviews. For example, while all but two participants felt bad when someone in their high school made a "fag joke," no one openly disagreed when they were made. Georgianna was the most supportive. For example, when Patton -- the only openly gay student in her high school -- passed by, her friends sometimes cracked fag jokes. In her syrupy Southern twang, Georgianna tried appealing to their sense of manners: "Y'all stop. Patton's just a nice boy." Her concern for Patton, though, reflected more than a simple interest in gentility and altruistic behavior. "I hoped," she confessed, "that they would never start telling jokes about me." Most of the gay and lesbian students interviewed in this study were less hospitable in their reaction to these taunts. Carlton recalls:

> During lunch sometimes my friends would tell fag jokes. A lot of times they were funny. I'd laugh. They didn't bother me a great deal unless they just reflected an uneducated judgment. But, I would feel compelled <u>not</u> to speak up. Some of my friends already had their suspicions about me but they'd see me laugh at those jokes. I didn't want to lose the few friends I had.

Some, like Audrey, engaged in the telling of homosexual jokes and pranks:

> Me and a friend of mine, who later also turned out to be gay, would tell homosexual jokes constantly. Once we tried to play a joke on another friend by acting like we were faggots coming on to him. We would also get on the telephone and call people up.

As I have discussed elsewhere (Sears, 1987c), such actions often reflect the participants' strong desire to fit in, not to be discovered, and to avoid harassment. More than two-thirds of the participants reported very frequently or always feeling afraid that someone would discover their sexual orientation. Carlton recalled, "I was in a constant worry. I could

never be myself in high school." Most, too, were fearful of being harassed if they did "come out" during high school. Those few who were not concerned about harassment, like Marian and 'Lizabeth, denied their sexuality altogether:

> Growing up in the Catholic Church I was taught to put my sexuality in a little box in the corner and bring it out only when it needed to be used -- like when you get married and have kids. So I just put it aside.

Table 4 presents data on the participants' attitudes and feelings held about homosexuality during their high school years and in the present time. These young adults held significantly more negative attitudes and feelings as high school students than today.

* * * *

INSERT TABLE 4 HERE

* * * *

At this point, it is clear through analysis of interview data that during childhood all of these participants had internalized a set of negative attitudes and feelings about homosexuality. The role of the high school culture, teachers and students in reaffirming these negative attitudes and feelings will be examined in another paper.

TABLE 4

Attitudes and Feelings Toward Homosexuality
During High School and at the Present Time

	During high school		At the Present Time		
Variable	Mean	SD	Mean	SD	Signficance *
IHP	47	19.02	13.0	11.32	.01
ATH	82.92	24.25	43.44	8.40	.01

* Wilcoxon Matched Pairs Test

OTHER STUDIES RELATING TO

BEING DIFFERENT AND BEING QUEER

> [T]he human mind is an excellent organizer, interpreter, and summarizer of experiences. It can integrate the effects of such disparate occurrences as atypical play interests, ostracism by peers, uncommon types of sexual experiences, being coerced into sexual activities, and. . .come up with the summary, "felt sexually different" or "felt different for gender reasons." -- Van Wyk & Geist (1984:540)

> Our activities, efforts, and expectations should be focused upon the ideas, values, attitudes, and morality of persons in school in the context of their concrete lived experiences; and our efforts should be toward changing consciousness in these settings toward more liberating and fulfilling outcomes.-James Macdonald (1981a:145)

"Being different" during childhood was a commonly cited feeling by participants in this study. During interviews with 150 men, ages 20 through 40, Richard Troiden found this same sense of being different among three-fourths of his sample. In that study, the most frequently recalled sources of preadolescent sense of difference were a general sense of alienation, feelings of gender inadequacy, warmth and excitement in the presence of other males, lack of any common gender-specific interests, and effeminacy. While it is quite possible that some heterosexual children may share these feelings of difference with their homosexual counterparts, Troiden (1979:364) argues that these two groups differ in the meanings later assigned to these childhood feelings:

> The same childhood feelings which the adolescent heterosexual may come to redefine as the initial signs of, for instance, artistic sensitivity may be reinterpreted by the teen-age male who later becomes homosexual as the first stirrings of homosexual interest. . .[T]he reinterpretation of past events as indicating a homosexual potential appears to be a necessary condition for the eventual adoption of a gay identity.

As I discussed earlier, the meanings assigned to these experiences are

related to contextual rules and social contexts. In "sex negative" (Churchill, 1967) contexts, such as the United States, there exist a belief system which supports negative myths and stereotypes about those who identify themselves as gay or lesbian (Gorer, 1948; Hoffman, 1968, Hooker, 1965; Morin & Garfinkle, 1978; Weinberg, 1984). This is most apparent in regions, like the Deep South, wherein these attitudes and feelings are embedded in the scripts, icons and rituals of everyday life. For children living in this region who feel a sense of difference it is even more difficult "to cut through a cloth which encases" (Macdonald, 19 them.

At a very early age, children are exposed to these attitudes and feelings. Those who fail to conform to sex-typed personality traits, hobbies and professions are more likely, based on limited information, to be characterized as homosexual (Dunbar, Brown & Vourinen, 1973). For children who feel or act different, words and images relating to homosexuality profoundly affect their childhood world and their view of themselves as anecdotal writings by gay and lesbian teenagers attest:

> In fourth grade I had my first confrontation with the Cumberland school system. For some reason I decided to kiss some of my acquaintances in the public schoolyard. Nothing prominent really, just a peck on the cheek. The students immediately ran to the guard on duty, or the teacher, and told of the atrocity that had been perpetrated upon them. The whole thing was sort of a twisted version of the Georgy Porgy nursery rhyme. The episode was reported to the principal. He held a conference with my mother and told her that her nine-year-old son was a homosexual. I had heard the word "homosexual" before and I had a general idea what it meant, but this was the first time I had heard it applied to me. I'll always remember the petrified look on her face when my mother discussed it (Heron, 1983:39).

These and other autobiographical writings document the pain that occurs when this sense of "being different" in childhood is connected to "being queer." As the sexual meaning of "being queer" is better understood, a distinct sense of <u>sexual</u> difference is crystalized in the minds of gay

and lesbian youth (Troiden, 1979).

Children who fit into an effeminate or butch stereotype, like Audrey and 'Lizabeth in this study or Biff Brannon or Mick Kelly in McCullers' novels, are likely to experience harassment and intimidation on the playground and in the classroom. This is in sharp contrast to the experiences of gender deviant roles in other cultures. In the American Indian culture, for example, males who do not conform to masculine behavior or dress assume special ceremonial roles as healers, shamans, and seers. Parents of a PaPago Indian son who suspect that he may be different "build a small bush enclosure. Inside the enclosure they place a man's bow and arrows, and also a woman's basket. At the appointed time, the boy is brought to the enclosure as the adults watch from the outside" (Williams, 1986:24). After the boy enters the enclosure it is set afire. If the boy takes the basket in hand as he flees he is recognized by the tribe as a berdache -- a position of respect and economic status within the community. The belief system reflected in this script, detailed in the ground-breaking book by ethno-historian Walter Williams, illustrates the power of the cultural context in making meaning of "being different:"

> Native American religions, above all else, encourage a basic respect for nature. If nature makes a person different, many Indians conclude, a mere human should not undertake to counter this spiritual dictate. Someone who is "unusual" can be accommodated without being stigmatized as "abnormal." (Williams, 1986:30)

The status of berdachism changed radically as the Native American culture was colonized and Anglo-Saxon values were instituted on the reservation.

> On many reservations today the status of the berdache has declined, and younger individuals who would formerly have taken a respected position in their tribe are currently stigmatized and lost in a society that is no longer independent of colonial control. (Williams, 1986:14)

For these young Indian children of today and for their white counterparts, the cultural meaning of "being different" and the cultural rules for gender appropriate behavior insures that such children will be met by ridicule rather than respect.

What is the relationship between gender atypical behavior and homosexuality? Some male children who will acknowledge their homosexual orientation as adults display the berdarche-like traits in childhood (3). A recently published 15-year study of extreme cases of boyhood effeminacy (Green, 1987) found that gender non-conformity in childhood parallels adult homosexuality. This conclusion is supported in a recent analysis of the Kinsey data (Bell, Weinberg, and Hammersmith, 1981) and data gathered by other researchers (Green, 1974; Harry, 1983; Whitman, 1977; 1980). In a study of 200 white male adults and 78 heterosexuals, Frederick Whitman reported that "pre-homosexual" children were most likely to engage exclusively in playing with sex-inappropriate toys, cross-dressing, engaging with girls in play activities, and being labelled a "sissy" or as different by other boys.

Not all children who engage in these behaviors, however, become effeminate adults. For many, defeminization occurs in adolescence (Harry, 1983; Whitman, 1977). Defeminization, resulting in a more conventional masculine behavior, can be facilitated through counseling (Green, 1987). This counseling, according to psychiatrist Richard Green, may enhance these boys' social and psychological adjustment and comfort with being male. But, as Mass (1987:56) wrote in a recent review of Green's work, "It's a little like trying to teach highly ghettoized blacks how to behave more "properly" (don't jive too much, straighten your hair, whatever) so they won't get traumatized by the racists -- without going after the racists."

Although parental efforts and professional counseling may alter a

boy's effeminate behavior it does not divert a child's tendency toward homosexuality (Green, 1987). Alan Bell, Martin Weinberg and Sue Hammersmith (1981:189,191), sex researchers at Indiana University, conclude:

> [W]hile gender nonconformity appears to have been an aspect of the development of homosexuality in many of our respondents, it was by no means universal, and conversely, gender nonconformity does not inevitably signal future homosexuality. . . .No particular phenomenon of family life can be singled out, on the basis of our findings, as especially consequential for either homosexual or heterosexual development. You may supply your sons with footballs and your daughters with dolls, but no one can guarantee that they will enjoy them.

Many male homosexual adults did not exhibit effeminate behaviors in childhood and were indistinguishable from their heterosexual classmates (Whitman, 1977). Since as children they displayed gender appropriate behaviors and interests, generally they were spared verbal and physical abuse reported by their more effeminate peers. They may not, however, have been spared inner pain and torment.

In a world in which the image of homosexuals are effeminate queens, dirty old men, or bull dykes, such children do not identify themselves as "homosexual." Yet they are not at ease in the world of heterosexuality. Without a language to explain their growing sense of cultural unease and without a set of icons to define their sexual identity, these homosexual children may question their mental stability and their spiritual commitment. Trapped within a culture of heterosexual words and images, they sit as silent prisoners of the flesh confused and lost in a cell invisible to friends, family and teachers.

How these and other children come to understand the meaning of "being different" will influence their sexual lives as adults. The adult lives of some of these children, like David in James Baldwin's (1956) novel

Giovanni's Room and Brandon in this study, will be painfully divided between public appearances of normality and private, anonymous and shameful activities. Others, like Frankie Addams in Carson McCullers' (1946) A Member of the Wedding and Darrell Barclay in Nial Kent's (1949) The Bitterweed Path, will repress their homosexual feelings and eventually enter into spousal commitments bearing children and raising a family. An unnamed inner emptiness, though, will shadow their lives. Still others, like Marian in this study, will repress sexuality altogether. Finally, others like Jocko de Paris and Robert Marquales, Citadel cadets in Calder Willingham's (1947) novel, End As a Man, fearing latent homosexual feelings, will compensate by developing exaggerated expressions of either masculinity while failing to develop other important personal qualities.

If displaying gender atypical behavior is not a particularly powerful predictor of adult homosexuality, how can parents or teachers determine whether a child may be gay or lesbian? In the seminal studies of Alfred Kinsey (1948, 1953), case histories of sexual behavior of thousands of children, adolescents and adults were analyzed. According to Professor Kinsey (1948:171), who devoted his professional life to the understanding of human sexual behavior, "many of the adults who are actively and more or less exclusively homosexual date their activities from pre-adolescence." Children who have homosexual feelings or experiences are more likely to demonstrate a homosexual orientation as an adult (Bell, Weinberg & Hammersmith, 1981; Dank, 1971; Troiden & Goode, 1980; McDonald, 1982; Van Wyk & Geist, 1984). A majority of adult lesbians report that their first sexual contact was with another female (Hogan, Fox & Kirchner, 1977; Rosen, 1974).

Of course, many more children have same-sex erotic feelings or engage in homosexual behavior than will later assume a homosexual role in

adulthood. By second or third grade, most children become involved in exploratory sex play with both sexes (Kinsey, 1948; 1953). Sixty percent of the pre-adolescent boys admitted to homosexual activity. The incidence of homosexual behavior among females is estimated to be from one-third to one-half less than among their male peers (Kinsey, 1953; Pillard, 1974). The mean age for the initial homosexual contact for boys is about nine years; a girl's first homosexual experience is likely to occur earlier (Kinsey, 1948, 1953; Sorensen, 1973; Finger, 1975).

Clearly, because a person engages in sexual activity with a member of the same sex does not mean that person will identify herself as a "homosexual" or even as a person who engages in "homosexual activity." Examples of "situational homosexuality" includes prisoners and boarding-school students who are permitted limited physical contact with members of the opposite gender, youthful male hustlers turning "tricks" for a place to sleep or to earn money to take their girlfriends to a movie, and married men who occasionally engage in the "tearoom trade" (Davis, 1970; Fishman, 1934; Gathorne-Hardy, 1978; Giallombardo, 1966; Halleck & Hersko, 1962; Humphreys, 1970; Patterson & Conrad, 1950; Propper, 1978; Reiss, 1961; Sykes, 1958). "Actual sexual experiences" as Weinberg (1983:300) concludes, "are neither a necessary nor a sufficient factor in labeling oneself as homosexual."

If sexual behavior is only one aspect of a person's sexual identity what are the other components? The components of a person's sexual being are the person's biological sex (the chromosoman and horphological sex), gender identity (personal conviction about being male or female), social-sex role (cultural expectations of appropriate physical and psychological characteristics for men and women), and sexual orientation (physical sexual activity, interpersonal affection, and erotic fantasies)

(Shively & DeCecco, 1977). While biological sex is established at conception, gender identity is thought to develop between ages one-and-one-half and four; social sex role and sexual orientation are believed to be established between the ages of three and seven years; and, sexual orientation is established no later than the age of five (DeCecco & Shively, 1977; Green, 1974; Green, 1987; Maccoby & Jacklin, 1974; Money & Ehrdhardt, 1972).

Together these components contribute to a person's sexuality. Sexual identity occurs when a person acknowledges these various components in his or her sexual life. For most gays and lesbian the development of sexual identity is "fraught with ambiguity, confusion, and uncertainty" (Troiden, 1979:373). It is a slow and agonizing process spanning many years.

The school plays a significant role in this protracted process and the accompanying split between the private and public self. The school, with its focus on school knowledge, psychological management, and bureaucratized social relations, represses personal meaning. Seldom viewed as a legitimate areas of school concern, the expression of personal meanings by the student is risky for both students and educators. Consequently, as MacDonald (1975:87) clearly understood, "individuals engage in a 'forgetfulness' concerning their own meanings. Thus, they repress or submerge the unique meaning structure growing out of their own activity and take on the attitude and posture of the control agent." In the process of adapting to an oppressive and alienating environment, these students may respond with anger and aggression, withdrawal and passivity, overachievement, or substance abuse. Gay and lesbian students adopt these and other coping strategies in order to survive in the heterosexual world of school, church, family and work. These will be discussed at length in another paper (Sears, 1987c). My point here is that the more protracted

the process of coming to terms with one's sexual identity, the greater the damage to self and the more difficult the task of personal integration. Schools and those who work within them share in the responsibility for this situation.

For most gays and lesbians, like Henry and 'Lizabeth, an awareness of homoerotic feelings precede identity. That is, those who later identify themselves as "homosexual" first label their feelings as "homosexual," not themselves (Troiden, 1979). Thomas Weinberg (1978), for example, found with most gay men whom he interviewed that childhood sex-play with other boys was not labelled "homosexual" but simply interpreted as "just foolin' around." Moreover, for the minority of men who did label their boyhood sexual activities as doing homosexual behavior, at the time, most did not identity themselves as being homosexual. Thus, even when the word "homosexual" becomes part of a gay child's sexual vocabulary most boys associate it with gay cultural icons (e.g., drag queen, swishy man) rather than with "normal" people like themselves. These studies are consistent with the findings presented in this paper.

This process of acquiring a homosexual identity gradually culminates in early adulthood (Coleman, 1981/82; Dank, 1971; Kimmel, 1978; Minton & McDonald, 1983/84; Riddle & Morin, 1977; Troiden, 1979; Troiden & Goode, 1980; Weinberg, 1983). Table 5 aggregates these research studies into a composite chronology of critical milestones for gay and lesbian youth. Since these data represent average or modal responses, the great variation which exists among people are not apparent. The portraits presented in this paper illustrate this point.

Table 5 here

* * * *

Several researchers have also examined the development of lesbian identity (Cass, 1979; Coleman, 1982; Raphael, 1974; Sophie, 1985; Spaulding, 1982). In general, the milestones listed in Table 5 are evident in the development of homosexual identity for most lesbians. There are, however, important differences (4).

In this study, lesbians were more likely than gay men to report finding support for lesbianism prior to adopting that sexual identity for themselves. This finding is compatible with other lesbian research studies (Abbot & Love, 1972; Faderman, 1984; Ponse, 1978; Vance & Green, 1984). This difference may be attributed to the recent advances in the women's movement. For example, there are opportunities for women to network with individuals and groups supportive of a variety of social issues, ranging from childcare to equal pay to lesbianism. In addition, the publication of both general interest and scholarly literature and the organization of annual conferences and festivals provide a vibrant network for personal support and information exchange. For many of the women who engage in homosexual activities, lesbianism is viewed as an alternative lifestyle, an important area of social reform, a political act, and a critical focus for theoretical analysis. Unlike the gay men's movement, homosexuality is integrally connected to the larger women's movement with a sexually diverse membership (Bunch, 1978; Cavin, 1985; Galana & Covina, 1977; Myron & Bunch, 1975; Rich, 1980).

Conceptualizing homosexual identity as a checklist of particular attributes, as a culmination of a linear set of events or as a fixed state

TABLE 5

CRITICAL MILESTONES FOR GAY/LESBIAN STUDENTS *

EVENT	AGE
Non-erotic awareness of same sex attraction	9
Exposure to fag jokes/derrogatory comments	10
Erotic awareness of same sex attraction	13
Same sex experiences	14
Learning about homosexuality in history	18
Self-designation as homosexual	19
Someone comfortable to talk about homosexuality	19
Finding a supportive teacher	19
First homosexual relationship	20
First attend a social gathering of gays/lesbians	21
Beging to feel positive about being "gay"	22
Initial disclosure to others	23

* * * *

* Compiled from the following sources:

Dank, B. Coming out in the gay world. Psychiatry 1971, 24: 180-197.

Kooden, H., et al. Removing the Stigma. Final Report of the Board of Social and Ethical Responsibility for Psychology's Task Force on the Status of Lesbian and Gay Males Psychologists. American Psychological Association, September, 1979.

McDonald, G. Individual differences in the coming out process for gay men. Journal of Homosexuality. 1982, 8: 47-60.

Sears, J. Growing up Gay in the South: Adolescent Views of Homosexuality" Paper presented at the National Lesbian and Gay Health Conference and Fifth National AIDS Forum. Los Angeles (March, 1987).

Troiden, R. Becoming homosexual. Psychiatry 1979, 42: 362-373.

Van Wyk, P., & Geist, C. Archives of Sexual Behavior 1984, 13: 505-544.

ignores its complexity. On the basis of repeated interviews with 14 women over a one year period, Joan Sophie (1986:49-50) concludes:

> A great variety exists in the order and timing of events. . . .[S]elf definition may precede contact with other lesbians. . .or it may follow such contact; disclosure to others, homosexual or heterosexual, may occur at any time, and probably occurs throughout the process; and one may enter a relationship with another woman before, at the same time, or after identifying oneself as a lesbian.

"That many researchers have discovered stages of homosexual identity formation," argues Weinberg (1984:78), "reveals more about the uniformity of professional training and communication than it does about how individuals come to define themselves as homosexuals."

Homosexual identity "evolves out of a clustering of self-images which are linked together by the individual's idiosyncratic understanding of what characterizes someone as 'a homosexual'" (Cass, 1984:110). The development of homosexual identity, however, is more than a psychological phenomenon. The identification of self as either "homosexual" or "gay" is intricately tied to meanings constructed through social interaction and rooted in history (5). The development of homosexual identity is a dynamic product of a complex interplay among psychological, sociological and historical forces.

The development of homosexual identity occurs within the existential context of the person. This context includes family and religious upbringing, work and church activities, and sexual experiences. It is also intricately tied to racial and gender identities formed prior to adolescence. The development of homosexual identity also occurs within a broader historical context (6). For example, a 15 year old male living in South Carolina during the Civil War enjoying the sexual and social company of other gentlemen would lack both the identity of a "homosexual" -- a term

coined by a Hungarian physician, Karoly Marie Benkert, in 1869 -- and the problems and expectations associated with "adolescence" -- a concept developed in the late nineteenth century (Aries, 1962). Similarly, while Jim, the protagonist in Gore Vidal's novel, City and the Pillar (1948), loathes "his homosexuality" in pre-Stonewall New York, he lacks a "gay identity" to reflect critically and positively about his sexual experiences and orientation.

Acquisition of homosexual identity, then, is directly related to the social and historical context. Homosexual identity, as Cass (1984:121) notes, "can only arise in those societies where the homosexual categorization is acknowledged." Homosexual identity evolves from childhood to adolescence and into adulthood. As the case histories in this study unfold, the idiosyncratic development of homosexual identity, the different components which comprise these persons' unique homosexual identities, and the cognitive processes and social contexts which affect their development will be explored in other papers.

In order to acknowledge one's homosexual identity there is a need for what James Macdonald has termed a "dual dialectic" within oneself: the willingness to reflect upon the consequences of one's actions and to delve into one's inner self. The childhood lives of Southern gay and lesbian youth portrayed in this paper are human testaments of the difficulty in engaging in this type of activity. The costs these young people pay if they fail to embark on this journey inward into "another country" is quite high.

Participants as different as Brandon and Elisa were out-of-touch with themselves during childhood. Unable to communicate to others about the things which were most important, they repressed their sexuality. Unwilling to express feelings or attitudes at odds with what was thought

acceptable, their social-emotional skills remained underdeveloped. Drifting through the labyrinth of courses, classrooms and clubs, their childhood years lacked personal integration or wholeness due to this "violence to one's own nature by repressing or underdeveloping any part of it" (Macdonald, 1974:98).

Of course, self-disclosure and understanding is not expected in the contrived curriculum within today's schools. As students, many gay and lesbian adults, like Marian, were stars of this curriculum: honor role student, gifted athlete, student council president. These students excelled in the mechanics of learning and in the acquisition of information. They adjusted to bureaucratized social relations in the school and mimicked their social scripts.

The contrived curriculum triumphed over the transcendental curriculum. The curriculum experienced by students such as Audrey and 'Lizabeth did not reflect the educational axiom that "the functions of teachers which promote learning are inseparble from the nature of the human beings who are functioning and learning in the school" (Macdonald, 1964:29). Separating heart-from-mind-from-soul, concerns about human dignity, inner integrity, and social justice in the curriculum existed, at best, as unconnected words printed on the glossy pages of textbooks or unrealized goals buried within the dust-gathering volumes of curriculum guides. Within their schools' lunchrooms, childhood pranks rooted in sexual stereotypes overshadowed concerns for human dignity. Within their everyday classrooms of test-driven activities, there were few opportunities and little inclination for teachers to engage them in activities fostering greater self-understanding or stimulating inner awakening. The hallways of their school did not connect to the homosexual man inflicted with K.S. in the city, the migrant laborer harvesting the peach field in the countryside, or

the black woman earning ten cents a piece for her tenement shop sewing.

As Audrey and 'Lizabeth dealt with the meaning of being different and being queer during childhood, they confronted personal dilemmas in the corridors of their minds and within the depths of their souls. They lacked, what Jim Macdonald termed "centering:" the process of a human being that makes sense out of our perceptions and cognitions of reality. Gay and lesbian youth, as sensitive as Henry and Georgianna, were ill-equipped to place their feelings of being different within a particular historical time and cultural space. The contributions of homosexuals in the development of civilization, and the various cultural attitudes and meanings for "the love that dare not speak its name" were absent in their school's curriculum. Drilled in basic skills and filled with school knowledge, they were not encouraged to "probe the ground from which our culture arises" (Macdonald, 1974:110); they were not encouraged to picture mentally what was visible subliminally. Not surprisingly, none of these young people in this study were able to transcend the limitations of self-image, world view, and social constructs until they had successfully completed the contrived curriculum.

While the youths portrayed in this paper are transcending their childhood pasts, their schools, the curricula, and their teachers remain unchanged. Within these schools' lunchrooms, inside the classrooms, down the hallways the spirit of Jim Macdonald walks in depressing silence. Despite his potent writing, these schools still lack a serious commitment to the values and worth of each human being. Despite his arduous curriculum work, the gay and lesbian adults of tomorrow are no more aware of themselves than were their predecessors. Despite his gifted teaching, the teachers in these schools can make little time for the person in the curriculum.

Jim Macdonald never directly addressed the issue of homosexuality or the problems of gay and lesbian youth. He did discuss the issue of gender and gender relations. "Women's liberation is far more important than simply allowing women equal access to agency in social roles," he wrote (Macdonald, 1981b:300) "it is the disastrous splitting of human potential" that affects us all. From not so hidden expectations of gender appropriate roles and behaviors to institutionalized sexism and homophobia, our culture exacts a heavy toll on both females and males -- heterosexual, bisexual, or homosexual. Had the message that curriculum theorists, like Jim Macdonald, so eloquently and ardently conveyed to educators been heeded then, perhaps, there would have been no need for this study; there would have been few Carlton's or Georgianna's. Had educators demonstrated a concern for students as human beings it is likely that these gay and lesbian young adults' long and lonely pilgrimages to another country would have been less painful and destructive. Had we applied Macdonald's message of transcendence in the curriculum to the course of study in our lives. . . .

We cannot, as educators, effectively work with our students if we do not journey into their countries. We cannot, as human beings, effectively work on ourselves if we do not journey into "another country" of our own being. As strangers in this unexplored land of gender and sexuality, we will know that Jim Macdonald's depressing walk of silence is over when, "in the end each individual's integrity and wholeness becomes the hallmark of a truly human education" (Macdonald, 1977:355).

ENDNOTES

1. Quotations from participants are verbatim statements made during private 90 minute interviews.

2. For example, see: Myer-Bahlburg, 1977; 1979; Richardson, 1972; Ruse, 1981.

3. There is no reliable data on female cross-gender behavior during childhood (Richardson, 1982). Research on sexual identity does document a tendency for adult lesbians to identity more with masculine characteristics and traits (Heilbrun & Thompson, 1977; Oldham, Farnill & Ball, 1982; Thompson, et al., 1973; Wilbur, 1965).

4. Most homosexual research has focused on the white, gay male. As Annabel Faraday (1981:112) underscores:

> any attention to women have tended to be, at best, attempts to constrict them within male models, thus duplicating on a smaller scale the kinds of work done on gay men, or, at worst, footnoting or appendixing mention of women in studies concerned only with men. . . .[T]he task is not to "redress the balance" or to put lesbians "on the map" alongside male homosexuals as if they could be discussed within the same conceptual frameworks. Emotional relationships between women, whether or not they have involved overt physical expression, have tended to remain invisible and insignificant. . .it is essential that notions of "the lesbian" are reconceptualized within the context of her oppressed social position as woman and not as "female homosexual."

5. Within the scholarly community there are two differing perspectives about the acquisition of homosexual identity and desire (DeCecco & Shively, 1983/84; Herek, 1985; Richardson, 1983/84; Sprague, 1984). The "constructionist" position (Ettore, 1980; Hocquenghem, 1978; McIntosh, 1968; Padgug, 1979; Plummer, 1975; 1981; Weeks, 1981; Weinberg, 1983) is that homosexual identity and desire are constructed meanings created through social interaction. The "essentialist" position (Bell, Weinberg & Hammersmith, 1981; Boswell, 1980; 1982/83) is that the roots of homosexual desire and identity are biological and transhistorical. These two positions, however, are not mutually exclusive. A woman living in Victorian England, for example, could be predisposed to sexual relations with her same sex but, because of historical conditions (social stigma, religious admonitions, property considerations) engages exclusively in heterosexual activity. Given the sparcity of writing on lesbianism, the absence of opportunity to express her homosexual feelings, the lack of a feminist consciousness, this woman may simply view herself as unhappily married. Similarly, an effeminate male living on the North American Plains as an Lakato during the 18th century would be identified in early childhood as a possible winkte and encouraged by his family and tribe to pursue his spirit and to live his life as an Indian berdarche.

As part of a growing number of scholars seeking to move beyond the essentialist-social constructionist debate, Walter Williams (1986:272, 274) argues:

> The many variations in sexuality worldwide are exploding our

> notion that humans are neatly categorized as homosexual and heterosexuals. Institutions like the berdache are leading us to question the categories of men and women. Yet, having said all that, it is not improper to suggest that the current interpretation, known as social constructionism, has gone too far. . . .By looking only at the discussion of the social establishment, social constructionist examine history from the top down rather than from the bottom up. If we are going to see a larger reality, we must also recognize that individual character has a role in shaping culture, in a person's accepting or rejecting certain options that the culture offers. If behavior is socially constructed, of what is it constructed? What is the substructure on which a culture inscribes its variations? . . .If we are going to consider only the Western "modern homosexual" as a completely unique identity and therefore the only proper object of focus, as social constructionists have done, then such a definition will blind us to a diversity of same-sex behaviors and identities.

Researchers who subscribe to one of these two perspectives may limit their focus to either a micro or macro level of scholarship. This is far from ideal. In his review gay and lesbian historiography, Gregory Sprague (1984:41) argues that historians should rely "more on their inhabitants' perceptions of themselves as homosexuals and less on the dominant societal images. At the same time they should not ignore macroforces that affected the general development of homosexual subcultures and identities."

6. Scholars have detailed how homosexual activity has been categorized within other cultures and during other historical periods (Beach, 1965; Blackwood, 1984; 1986; Boswell, 1980; Bray, 1982; Bullough, 1976; Dover, 1978; Foster, 1956; Goodrich, 1979; Hardman, 1986; Harris, 1973; Herdt, 1981; 1984; Hyde, 1976; Katz, 1976; Kessler, & McKenna, 1978; Lauritsen & Thorsted, 1974; Licata, 1978; Medicine, 1983; Sergent, 1986; Steakley, 1975; Weeks, 1977; Williams, 1986). Some of these scholars, however, as Gregory Sprague (1984) has noted, fail to distinguish between homoerotic behavior and homosexual identity and, in general, fail to focus on peoples' perceptions of themselves as homosexual within a particular culture and historical moment.

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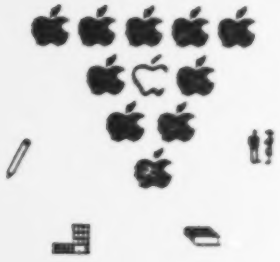
APPENDICES

APPENDIX A



Quality of School Life Project
c/o Gay and Lesbian Advocacy Research Project
P.O. Box 5085
Columbia, SC 29250

STATEMENT OF INTENT

This is to certify that the data collected for the study of gay and lesbian perceptions of the quality of school life will be used for educational and scholarly purposes. Participants in the research project will remain anonymous, and all data linked to the participant's identity will remain confidential.

_____ _____

James T. Sears, Ph.D. Date

A non-profit, tax exempt corporation conducting independent research on matters of concern to the gay and lesbian community

APPENDIX B

ORAL STATEMENTS OF CONSENT

1. Has any element of coercion or constraint been used to obtain your consent to participate in this project?

2. Do you understand, based upon our previous conversation, the procedures of this research session and its purposes?

3. If you have any inquiries concerning these procedures or about the project, in general, do you know how to get in touch with me?

4. Do you understand that you are free to withdraw your consent and to discontinue your participation in this project at any time without prejudice to you?

5. Do you understand and have you read the "Statement of Intent" regarding confidentiality of the data linked to your identity which you provide to this project?

6. Do you understand, as outlined in the "Statement of Intent," the purposes for which these data will be used?

7. Have you been advised and have you considered the potential risks to you in participating in this project?

APPENDIX C

POST SECONDARY INTERVIEW QUESTIONS

The following format and items are reflective of the structure for the interview sessions with gays and lesbians who no longer attend secondary school. Participants are assured of confidentiality and may choose not to respond to some items.

I BACKGROUND INFORMATION

Family, self, and community:

-- Tell me some things about yourself that would be helpful in understanding your point of view.

a) Family background
b) Community
c) Schools attended/grades completed
d) Hobbies/interests
e) Present occupation
f) Career goals/Plans for the future

-- Describe a typical day for you now

-- On an average month, how often do you:

a) visit a gay bar
b) attend an organization meeting of gays/lesbians
c) visit socially with other gays/lesbians
d) "cruise"

Social and Sexual:

-- How do you define a "homosexual" person?

-- Do you recall when you first heard of the term "homosexual"? Describe.

-- Do you remember knowing anyone who was/seemed to be/was rumored to have a homosexual orientation?

-- Have you ever had any doubts about your homosexual orientation?

-- When did you first (suspect/know) that you were attracted to members of the same sex? How did your life change when you suspected/knew you had a homosexual orientation?

-- Have you "come out"? If so, explain. Are there any people you haven't told? If so, explain. Before you came out how did you feel?

a) Association with other gays/lesbians
b) Openness with friends/family/fellow {students/workers}
c) Participation in gay/lesbian activities

-- If you have not "come out," have you thought about doing it?

-- What have been the reactions of others to your "coming out"? (What do you think the reactions of others will be to your "coming out"?)

a) Changes over time in the reactions of others
b) Your feelings about these reactions

II BEING GAY/LESBIAN IN SCHOOL

-- In general, tell me your feelings about your {elementary/junior high/senior high} school experience.

a) Kind of student you were (academics, social, sports)
b) Memorable events
c) Favorite/Least Favorite subjects/activities
d) Favorite/Least Favorite teacher(s)
e) Types/Gender of students with whom you associated/did not associate

-- In general, I would like to know how different people viewed you during {elementary/junior high/seniorhigh} school:

a) How would your teachers have described you?
b) How would your classmates have described you?
c) How would a close friend have described you?
d) How would your parents have described you?

— (This set of questions is asked about each school, prior to high school, the participant has attended)

a) During recess, where would I have most likely have found you?
b) During recess, what kinds of activities would you be doing? with whom?

-- Describe your high school for me: physical appearance, types of teachers/students, school climate, etc.

— At that time, how would you have defined a "homosexual person?" At that time, what ideas did you have about what homosexual persons were like?

-- Did you think you were different from most other students? If so, in what ways? Did being "different" affect the quality of your school life? If so, explain. Looking back on it, were you different from most other students?

-- Did being "different" affect the quality of your school work?

— Are there any particularly vivid experiences which reflect yourself as a sexual being during high school?

-- How did people in school (teachers, counselors, fellow students, administrators) react to you being gay/lesbian? In what ways might they have helped you?

-- In what ways have you changed since you left school? Knowing what you know now about homosexuality and your self, might you have done anything differently while you were in high school?

-- In general, what was it like being a homosexual high school student in the South? What is is like being a homosexual today in the South?

III CONTEMPORARY GAY ISSUES

-- What are some changes you would like to see about public attitudes toward sexuality? Are there any changes you would like to see in the legal system (legislation or enforcement)?

--- AIDS

-- Have you heard of AIDS?
-- Can you recall when you first heard about AIDS?
-- What do you know about the disease?
-- Have you taken the AIDS antibody test? Why or why not?
-- To what degree, if any, has AIDS changed your sexual behavior?
-- To what degree, if any, has AIDS changed your attitudes about homosexuality?
-- To what degree, if any, has AIDS changed your lifestyle?
-- How have your friends reacted to the AIDS crisis?

IV SPECIAL POPULATION QUESTIONS

-- What is it like being black and gay in the South?
-- Within the Black community in which you live, in what ways is homosexuality viewed differently than in the white community?
-- Imagine you have the opportunity to be straight and white, white and gay, straight and Black, or remain as you are. Assuing that you will remain living in the South, in what order, from first choice to last, would you choose?
-- How do you feel about racial slurs? Do you feel any differently about homosexual slurs?

-- What is it like being a woman and gay in the South?
-- Imagine you have the opportunity to be straight and male, male and gay, straight and female, or remain as you are. Assuming that you will remain living in the South, in what order, from first choice to last, would you choose?
-- How do you feel about gender slurs? Do you feel any differently about homosexual slurs?

APPENDIX D

INFORMATION ABOUT ATTITUDINAL INSTRUMENTS

Alienation Scale (AS) The results of the AS are analyzed by three subfactors: Powerlessness, the inability to control your destiny; Social Isolation, the lack of friends or persons with whom to discuss your concerns, and Normlessness, the lack of rules and regulations by which a person agrees to be governed. Scores on this 24-item instrument range from 0 to 96. The reliability of the subscales, tested by the split-half method and corrected by the Spearman-Brown prophecy formula, was .78, .84, and 73, respectively. The total AS, with items rotated to minimize a possible halo efect, had a reliability of .78 (Dean, 1961). The author speculated that this variable might be situation-relevant rather than a personality trait and that alienation might be a symptom rather than a unitary phenomenon. This instrument has also been used by other researchers studying homomsexuality (Greenberg, 1973; 1976). This instrument appears in Section VI, Part A and, altered to past tense, Section VI, Part B of the questionnaire.

Index of Homophobia Scale (IHP) The IHP is a measure of a person's feelings toward homosexual encounters. This 25 item summated category partition scale has a score range from 0 to 100. The alpha reliability coefficient is .90. There is good construct validity and a very high content validity (Hudson & Ricketts, 1980). In order to reduce the potential for socially desirable responding, this scale has been retitled, Index of Attitudes Toward Homosexuals. The IHP appears in Section II, Part A and, altered to past tense, Section I, Part B.

Klein Sexual Orientation Grid (KSOG) A wide range of methods are used to define and assess sexual orientation. Relying on self-reports, participation in associations, professional referrals or institutional records, researchers have seldom judged the accuracy of sexual orientation labels (Shively, Jones & DeCecco, 1984). The KSOG, based upon the early Kinsey studies, is administered to judge the degree to which the participant is appropriately placed into this study, to take into consideration how this orientation may have changed over time, and to assess the multiple components of a person's sexual orientation. The KSOG requires a participant to provide 21 ratings in a seven by three grid. Each rating on the grid is made using a 1-7 scale, corresponding to the choice of Kinsey's heterosexual-homosexual continuum. In addition, for each area of sexual orientation, a rating for the past, present and ideal choice are provided. Validity and reliability for this scale is satisfactory (Wayson, 1983). The KSOG appears in Section I, Part I of the questionnaire.

Modified Attitudes Toward Homosexuality Scale (MATHS) This 30 item instrument uses a nine point Likert-type format with the range of scores from 30 to 270 (strongly disagree 1 to strongly agree 9). Using the SMOG readability formula the instrument has a reading level of grade 11 (+/- 1.5 grades) on the monogram. This is due principally to the extensive use of the multi-syllabic word, "homosexual." The Cronbach Alpha reliability coefficient is +.95. Criterion validity has been judged satisfactory (Price, 1982). This instrument is a derivation of an earlier one, "Attitudes Toward Homosexuality Scale" (MacDonald, et al., 1973; Sobel, 1976). This instrument appears in Section V, Part A and, altered to past tense, in Section V, Part B of the questionnaire.

Quality of School Life for Gays and Lesbians (QSLGL) This survey, grounded upon initial interview and observational data, is composed of five parts. First there is a 27 item instrument using a yes/no response set focusing upon attitudes and behaviors of participants, their educators and fellow students held during high school (Part A, Section VII). Next, there is a 31 item instrument requiring participants to pinpoint certain events in their lifetime relating to being gay or lesbian (Part A, Section VIII). Following this is a 33 item instrument assessing their involvement, experiences and feelings with regard to their high school activities (Part A, Section IX). There is also a 14 item instrument assessing knowledge about homosexuality (Part A, Section X). Finally, there is a 12 item instrument, employing a five point Likert scale, that assesses feelings about self and the person's sexual orientation held during high school (Part B, Section IV).

Self-Esteem Inventory (SEI) This scale, like the previous one, was developed particularly for children and adolescents. The SEI, however, taps many more aspects of self-esteem. The short form, resulting from an item analysis of the original 50-item form, is composed of 29 short statements, generally answered "like me" or "unlike me." An additional item about suicide was added by this researcher. This form correlated over .95 with the longer form and a test/retest reliability was reported as .88 over five weeks and .70 over three years (Coopersmith, 1967). Correlations of .59 and .60 were found between this short form and the SEI (Robinson & Shaver, 1985). The SEI appears in Section IV, Part A and, altered to past tense, in Section III, Part B.

Self-Esteem Scale (SES) This instrument consists of ten items which measure self-worth or self-acceptance. The main validity is construct validity developed through Rosenberg's research with high school students (1965). Test-retest reliability was found to be .85, the scale correlated from .56 to .83 with several similar measures and clinical assessment, and correlations with measures of self-stability were substantial, .21 to .53 (Silber & Tippett, 1965). This scale has been used in other homosexual research studies (Greenberg, 1973; Hammersmith & Weinberg, 1973; Myrick, 1974). This instrument appears in Section III, Part A and, altered to past tense, in Section II, Part B.

APPENDIX E

PART A

Prior to your interview, I would like for you to complete this questionnaire. The questionnaire has nine sections and will take you approximately 45 minutes.

On the following pages you will find a number of statments that are personal in nature. These statements pertain to growing up as a gay or lesbian and your high school experience. Specifically, these statements fall into three categories: (1) attitudes toward homosexuality; (2) high school experiences; and, (3) aspects of your sexual orientation.

In section I through VI of this questionnaire you are asked about several dimensions of your sexual orientation, your present attitudes about homosexuality, and your present feelings about being gay/lesbian. In sections VII through IX of this questionnaire you are asked to think about your high school years and to reflect back to your experiences and feelings about growing up gay/lesbian.

Following the completion of this questionnaire, you will have an opportunity to talk about these feelings and experiences. THIS IS NOT A TEST; THERE ARE NO "RIGHT" OR "WRONG" ANSWERS.

1. Other sex only
2. Other sex mostly
3. Other sex somewhat more
4. Both sexes equally
5. Same sex somewhat more
6. Same sex mostly
7. Same sex only

* * * * * *

C. Sexual Fantasies (note: Fantasies are our imagined worlds. They may occur during masturbation, while daydreaming, etc. They may represent part of our real lives or be purely in our imagination.)

a) ____ Beginning with your past (high school years), which number most nearly corresponds to those about whom you fantasize?

b) ____ Now, look at the scale again, select a number that describes your present sexual fantasies using one year as the time period you examine. For a number of people it is the same number; for others it is different.

c) ____ Finally, ask yourself, "Ideally, about whom would I choose to have sexual fantasies." Remember there are no right or wrong numbers.

D. Emotional Preference (note: Our emotions directly influence, if not define, the actual physical act of love. Ask yourself, "Do I love and like only the same sex or am I also emotionally close to the opposite sex?"

a) ____ Beginning with your past (high school years), which number most nearly corresponds to those with whom you preferred emotionally?

b) ____ Now, look at the scale again, select a number that describes your present emotional preference using one year as the time period you examine. For a number of people it is the same number; for others it is different.

c) ____ Finally, ask yourself, "Ideally, with whom would I choose to prefer emotionally." Remember there are no right or wrong numbers.

E. Social Preference (note: Though closely allied to emotional preference, social preference is often different. You may love only men but spend most of your social life with women. Some people, of all orientations, only socialize with their own sex, while others socialize with the opposite gender exclusively.)

a) ____ Beginning with your past (high school years), which number most nearly corresponds to those with whom you preferred socially?

b) ____ Now, look at the scale again, select a number that describes your present social preference using one year as the time period you examine. For a number of people it is the same number; for others it is different.

c) ____ Finally, ask yourself, "Ideally, with whom would I choose to prefer socially." Remember there are no right or wrong numbers.

SECTION I

This section asks you to reflect upon several dimensions of your sexual orientation. You are asked to place yourself not only in the present but also in the past and in the ideal.

For each question you will choose one number on the following scale for each of the three aspects of your life: your past (high school years), your present, and your ideal.

1. Other sex only
2. Other sex mostly
3. Other sex somewhat more
4. Both sexes equally
5. Same sex somewhat more
6. Same sex mostly
7. Same sex only

* * * * * *

A. Sexual Attraction

a) ____ Beginning with your past (high school years), which number most nearly corresponds to those people for whom you felt a sexual attraction?

b) ____ Now, look at the scale again, select a number that describes your present sexual attraction using one year as the time period you examine. For a number of people it is the same number; for others it is different.

c) ____ Finally, ask yourself which number you would choose to be attracted to if it were a matter of choice. Remember there are no right or wrong numbers.

B. Sexual Behavior

a) ____ Beginning with your past (high school years), which number most nearly corresponds to those people with whom you had sex. If you did not engage in sexual activity during high school, leave this item blank.

b) ____ Now, look at the scale again, select a number that describes your present sexual behavior using one year as the time period you examine. For a number of people it is the same number; for others it is different. If you have not engaged in sexual activity during the past year, leave this item blank.

c) ____ Finally, ask yourself, "Ideally, with whom would I choose to engage in sex." Remember there are no right or wrong numbers.

For the next two questions, use the following scale:

1. Heterosexual only
2. Heterosexual mostly
3. Heterosexual somewhat more
4. Heterosexual/Homosexual equally
5. Homosexual somewhat more
6. Homosexual mostly
7. Homosexual only

* * * * * *

F. Sexual-Identification (note: Your sexual self-definition is a strong factor since self-image strongly affects our thoughts and actions. In several cases, a person's present and past self-identification differs markedly from his or her ideal one.)

a) ____ Beginning with your past (high school years), which number corresponds to the orientation with which you identified?

b) ____ Now, look at the scale again, select a number which corresponds to the orientation with which you identify? Use one year as the time period you examine. For a number of people it is the same number; for others it is different.

c) ____ Finally, ask yourself, "Ideally, with which orientation would I choose to identify." Remember there are no right or wrong numbers.

G. Heterosexual-Homosexual Lifestyle (note: Some heterosexuals only have sex with the opposite sex but prefer to spend the majority of their time with gays/lesbians. On the other hand, homosexual or bisexual persons may prefer to live exclusively in the gay world, the "straight" world, or even to live in both worlds.)

a) ____ Beginning with your past (high school years), which number corresponds to where you spent time with and with whom?

b) ____ Now, look at the scale again, select a number which corresponds to where you spend time with and with whom? Use one year as the time period you examine. For a number of people it is the same number; for others it is different.

c) ____ Finally, ask yourself, "Ideally, where you prefer to spend time with and with whom?." Remember there are no right or wrong numbers.

SECTION II

This section is designed to measure the way you feel about working or associating with homosexuals. It is not a test, so there are no right or wrong answers. Answer each item as carefully and accurately as you can by placing a number beside each one as follows:

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

Some statements may depict situations that you do not experience; imagine yourself in those situations when answering those statements. Please answer all statements.

* * * * * *

____ 1. I would feel comfortable working closely with a male homosexual.

____ 2. I would enjoy attending social functions at which homosexuals were present.

____ 3. I would feel uncomfortable if I learned that my neighbor was homosexual.

____ 4. If a member of my sex made a sexual advance toward me, I would feel angry.

____ 5. I would feel comfortable knowing that I was attractive to members of my sex.

____ 6. I would feel uncomfortable being seen in a gay bar.

____ 7. I would feel comfortable if a member of my sex made an advance toward me.

____ 8. I would be comfortable if I found myself attracted to a member of my sex.

____ 9. I would feel disappointed if I learned that my aunt was a lesbian.

____ 10. I would feel nervous being in a group of homosexuals.

____ 11. I would have feel comfortable knowing that my clergyman was homosexual.

____ 12. I would deny to members of my peer group that I had friends who were homosexual.

____ 13. I would feel uncomfortable if I learned that my sister was attracted to members of the same sex.

____ 14. If I saw two men holding hands in public, I would feel disgusted.

____ 15. If a member of my sex made an advance toward me I would be offended.

____ 16. I would feel comfortable if I learned that my teacher was a lesbian.

____ 17. I would feel comfortable if I learned that my brother was attracted to members of his sex.

____ 18. I would feel at ease talking with a homosexual person at a party.

____ 19. I would feel uncomfortable if I learned that my boss was homosexual

____ 20. It would not bother me to walk through a predominantly gay section of town.

____ 21. It would disturb me to find out that my doctor was homosexual.

____ 22. I would feel comfortable if I learned that my best friend of my same sex was homosexual.

____ 23. If a member of my sex made an advance toward me I would feel flattered.

____ 24. I would feel comfortable knowing that my teacher was a male homosexual.

____ 25. I would feel comfortable working closely with a female homosexual.

SECTION III

Below are some statements about yourself. Write the number that comes closest to representing the opinion you hold of yourself. Use the following scale:

1. Strongly agree
2. Agree
3. Disagree
4. Strongly disagree

* * * * * *

____ 1. I feel that I am a person of worth, at least on an equal basis with others

____ 2. At times, I think I am no good at all.

____ 3. I feel that I have a number of good qualities.

____ 4. All in all, I am inclined to feel that I am a failure.

____ 5. I am able to do things as well as most other people.

____ 6. I feel I do not have much to be proud of.

____ 7. I take a positive attitude toward myself.

____ 8. I wish I could have more respect for myself.

____ 9. On the whole, I am satisfied with myself.

____ 10. I certainly feel useless at times.

SECTION IV

Below are some personal statements. Respond to each statement about yourself using one of the following responses:

A. Like me
B. Unlike me

* * * * * *

____ 1. I often wish I am someone else.

____ 2. I find it very hard to talk in front of a group.

____ 3. There are lots of things about myself I would change if I could do so.

____ 4. I can make up my mind without too much trouble.

____ 5. I am a lot of fun to be with.

____ 6. I get upset easily at home.

____ 7. It takes me a long time to get used to anything new.

____ 8. I am popular with people my own age.

____ 9. My family expects too much of me.

____ 10. My family usually considers my feelings.

____ 11. I give in very easily.

____ 12. It is pretty tough to be me.

____ 13. Things are all mixed up in my life.

____ 14. Other people usually follow my ideas.

____ 15. I have a low opinion of myself.

____ 16. There are many times when I would like to leave home.

____ 17. I often feel upset about the work that I do.

____ 18. I am not as nice looking as most people.

____ 19. If I have something to say, I usually say it.

____ 20. My family understands me.

____ 21. Most people are better liked than I am.

A. Like me
B. Unlike me

* * * * * *

____ 22. I usually feel as if my family is pushing me.

____ 23. I often get discouraged at what I am doing.

____ 24. Things usually don't bother me.

____ 25. I can't be depended on.

____ 26. I am proud of my school work.

____ 27. I am pretty happy.

____ 28. No one pays much attention to me at home.

____ 29. People pick on me very often.

____ 30. I sometimes contemplate suicide.

SECTION V

This section is designed to assess your attitudes toward homosexuality. It is not a test, so there are no right or wrong answers. Write the number that comes closest to representing your opinion. Do not leave any statement unanswered. Use the following scale:

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

* * * * * *

____ 1. Homosexuals should not be permitted to raise children.

____ 2. Homosexuals should not be allowed to hold important positions.

____ 3. Homosexual marriage should be made legal.

____ 4. Homosexuals should be locked up and not released until cured.

____ 5. I would be upset if I were a parent and I found that my son or daughter was a homosexual.

____ 6. Homosexuality should be a criminal offense.

____ 7. Homosexuality is a sin.

____ 8. The number of children seduce by homosexuals is greatly exaggerated.

____ 9. Homosexuality is unnatural.

____ 10. The thought of homosexuality "makes me sick."

____ 11. Homosexuals are sick.

____ 12. If homosexuality is allowed to increase it will destroy our society.

____ 13. Other than their sex lives, there is little difference between homosexuals and everybody else.

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

* * * * * *

____ 14. Homosexuality tends to make an individual's whole personality bad.

____ 15. I find it hard to believe that homosexuals can really love each other.

____ 16. It would be a mistake to ever have homosexuals for bosses and leaders over other people.

____ 17. Homosexual males are generally more feminine than other males.

____ 18. A homosexual relationship could be a rewarding as a male-female relationship.

____ 19. Homosexuals should never be allowed to teach school or supervise children.

____ 20. I can hardly imagine myself having a close friendship with a homosexual.

____ 21. Because of its unusual nature, sex between homosexuals can only be animal-like pleasure.

____ 22. I would not want homosexuals to live near me.

____ 23. Homosexuality is just a different kind of life style and, therefore, should not be condemned.

____ 24. Homosexuals are very unhappy people who wish they could be like everybody else.

____ 25. Homosexuals simply can't be trusted.

____ 26. There may be a few exceptions, but most homosexuals are pretty much alike.

____ 27. Homosexuality is not normal and should be done away with for the good of society.

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

* * * * * *

____ 28. I can't see what homosexuals are complaining about; if they would just leave everyone else alone there wouldn't be any problem.

____ 29. Homosexual females are generally more masculine than other females.

____ 30. If homosexuality is accepted by society it will cause more people to become homosexuals.

SECTION VI

Below are some statements with which some people agree and others disagree. Give us your opinion about these items. Use the following scale:

1. Strongly agree
2. Agree
3. Uncertain
4. Disagree
5. Strongly disagree

* * * * * *

____ 1. Sometimes I feel all alone in the world.

____ 2. I worry about the future facing our children.

____ 3. I don't get invited out by friends as often as I would really like.

____ 4. The ends often justifies the means.

____ 5. Most people seldom feel lonely.

____ 6. Sometimes I have the feeling that other people are using me.

____ 7. People's ideas change so much that I wonder if we will ever have anything to depend on.

____ 8. Real friends are as easy as ever to find.

____ 9. It is frightening to be responsible for the development of a little child.

____ 10. Everything is relative, and there just aren't any definite rules to live by.

____ 11. I can always find friends if I show myself to be friendly.

____ 12. I often wonder what the meaning of life really is.

____ 13. There is little or nothing I can do towards preventing a major "shooting" war.

____ 14. The world in which I live is basically a friendly place.

____ 15. There are so many decisions that have to be made that sometimes I could just "blow up."

____ 16. The only thing I can be sure of is that I can be sure of nothing.

1. Strongly agree
2. Agree
3. Uncertain
4. Disagree
5. Strongly disagree

* * * * * *

____ 17. There are few dependable ties between people.

____ 18. There is little chance for promotion on the job unless a person gets a break.

____ 19. With so many religions abroad, I don't really know which to believe.

____ 20. We are so regimented that there is not much room for choice even in personal matters.

____ 21. We are just so many cogs in the machinery of life.

____ 22. People are just naturally friendly and helpful.

____ 23. The future looks very dismal.

____ 24. I don't get to visit friends as often as I would really like.

SECTION VII

The following questions concern your own situation while you were in high school. Mark each one either Yes (Y) or No (N). If you do not know or cannot remember, mark DK. If the question is not appropriate in your situation, leave it unanswered.

* * * * * *

1. ___ I had friends of my own sex who I knew were homosexual.
2. ___ I suspected that some friends of my own sex were homosexual.
3. ___ I had friends of the opposite sex who I knew were homosexual.
4. ___ I suspected that some friends of the opposite sex who I knew were homosexual.
5. ___ I knew a teacher who was gay or lesbian.
6. ___ I suspected a teacher of being gay or lesbian.
7. ___ I had a class with a teacher who I knew was gay/lesbian.
8. ___ I had a class with a teacher who I suspected was gay/lesbian.
9. ___ Members of my peer group knew that I had friends who were homosexual.
10. ___ I dated members of the opposite sex.
11. ___ Members of my own sex made sexual advances toward me.
12. ___ Homosexuality was considered an alternative life style in my high school.
13. ___ My counselors were well informed about homosexuality.
14. ___ I went "steady" with a person of the opposite sex.
15. ___ I was harassed because I was "different."
16. ___ I dated members of the same sex.
17. ___ I went "steady" with a person of the same sex.
18. ___ I was part of a support group that placed a positive value on being gay/lesbian.
19. ___ My teachers discussed homosexuality or gay-related issues.
20. ___ Generally, my teachers had negative attitudes about homosexuality.

Y -- Yes
N -- No

* * * * *

21. ___ I talked to a teacher about my sexual orientation.

22. ___ I was isolated from other homosexual persons.

23. ___ My classmates generally had negative attitudes about homosexuality.

24. ___ I talked to a high school counselor about my sexual orientation.

25. ___ My school work was negatively affected because of my sexual orientation.

26. ___ Generally, my teachers had neither negative nor positive attitudes about homosexuality.

27. ___ I rarely thought about sexuality.

SECTION VIII

This section asks you to pinpoint certain events in your lifetime. If you are not sure of the exact age, then approximate. If the event has not occured, then leave the item blank.

* * * * * *

1. At what age were you when you were exposed to:

a) Material that was supportive about being gay/lesbian? ____

b) A teacher who was supportive of being gay/lesbian? ____

c) Fag jokes and other derogatory statements about homosexuals? ____

d) Homosexuality in history (famous people, important events)? ____

2. How old were you when you:

a) Found someone you felt comfortable enough to talk openly about the possibility of you being gay/lesbian? ___

b) First aware of feeling attracted to members of your same sex? ___

c) First aware of erotic feelings for members of your same sex? ____

d) First labeled yourself a homosexual? ___

e) Started feeling good about your sexual identity? ___

f) Came out to one or both parents? ___

g) Came out to close heterosexual friends? ___

h) Attended a social gathering of gays or lesbians? ___

i) Felt that the traditional sexual standards were not necessarily the best way to live? ___

j) Engaged in sexual activity with a member of your own sex? ____

k) Engaged in sexual activity with a member of the opposite sex? ___

3. Place a <u>check mark</u> next to those experiences which you had <u>while you were in high school.</u>

a) ___ I attended a meeting of gays/lesbians.

b) ___ I joined a gay/lesbian organization.

c) ___ I visited a gay bar.

d) ___ I received the support from a high school counselor for being gay/lesbian.

e) ___ I received the support of a religious leader for being gay/lesbian.

f) ___ I donated money or time to a gay cause.

g) ___ I engaged in sexual activity with a member of my own sex.

h) ___ I read books or articles positive on gay/lesbian issues.

i) ___ I had a long-term relationship with another person of the same sex.

j) ___ I had a same-sex lover.

k) ___ I participated in an AIDS support group.

l) ___ I engaged in sexual activity with a member of the opposite sex.

m) ___ I disagreed openly when a fag joke was made.

n) ___ I cruised a public place (street, park, restroom, etc.).

o) ___ I received counseling/therapy to help "turn straight."

p) ___ I regularly used alcohol and/or illegal drugs.

SECTION IX

Please use the space provided to answer the following questions. Remember, think back to your high school days. If you do not know or can't remember, mark DK. Do not leave any item blank.

* * * * * *

For items in question 1 use the following scale:

4) Very involved
3) Somewhat involved
2) Involved very little
1) Not at all involved

____ 1) During high school, how involved were you in:

___ A) Organized sports
___ B) Student government
___ C) School-sponsored social activities (e.g., dances)
___ D) Academic clubs (math, science, etc.)
___ E) Artistic activities (drama, yearbook, newspaper)
___ F) Gay rights movement
___ G) School protests
___ H) Honor societies
___ I) Local church activities
___ J) Vocational clubs (FFA, FTA, etc.)

* * * * * *

For items in questions 2 through 4 use the following scale:

5) Always
4) Very frequently
3) Sometimes
2) Very infrequently
1) Never

2) While in high school, how often did you socialize with each of the following groups of students:

____ A) Academic-oriented students ("brains")
____ B) Athletic-oriented students ("jocks")
____ C) Social-oriented students ("preppies")
____ D) Drug-oriented students ("freaks")
____ E) Church-oriented students ("bible-belters)
____ F) Musical-oriented students ("band people")
____ G) Other-oriented students ("outcasts")
____ H) Other: _____

3) As a high school student, how often did you have the following feelings:

____ A) Afraid that people would discover I was gay/lesbian
____ B) Wish that I was straight
____ C) Isolation
____ D) Fearful of intimidation/harassment from fellow students
____ E) Happy to be alive
____ F) Inferior to my fellow students
____ G) Anger
____ H) Romantic Love
____ I) Sadness

4) While attending high school, how often did you have the following experiences:

____ A) Attempt to "pass" for straight
____ B) Experience harassment or intimidation
____ C) Subject to discipline by school officials
____ D) Receive recognition for outstanding achievement (sports, academics, clubs, student government)
____ E) Do poorly on tests and quizzes
____ F) Worked up to my academic ability.

SECTION X

Below are statements about homosexuality. Answer each item true or false according to the most recent, authoritative scholarship and research. If you are uncertain about an answer, leave the item blank.

Please respond to each item based upon your personal knowledge; do not use any outside resources. Before you begin, please indicate whether you agree or disagree with the following statement:

I am knowledgeable about homosexuality. (check one)

___ Strongly Agree
___ Agree
___ Strongly Disagree
___ Disagree

* * * * *

For each statement below, indicate whether it is True (T) or False (F):

1. ___ Homosexual activity occurs in many types of animals.
2. ___ According to the American Psychiatric Association, homosexuality is an illness.
3. ___ Some church denominations have condemned the legal and social discrimination of homosexual men and women.
4. ___ Sexual orientation is established at an early age.
5. ___ Most homosexuals want to be members of the opposite sex.
6. ___ Homosexuality is a phase which children outgrow.
7. ___ Sixty percent of pre-adolescent males report at least one homosexual experience.
8. ___ A majority of homosexuals were seduced in adolescence by a person of the same gender -- usually several years older.
9. ___ Homosexual males are more likely to seduce young boys than heterosexual males are likely to seduce young girls.
10. ___ Most adults have neither an exclusive homosexual or heterosexual orientation.
11. ___ There is a good success rate of "changing" homosexual persons into heterosexual men and women.
12. ___ Gay men are at least four times more likely to be victims of criminal violence as members of the general public.
13. ___ A person becomes a homosexual (develops a homosexual orientation) because he/she chooses to do so.
14. ___ Sexual relations between two people of the same sex is a criminal act in most states, including South Carolina.
15. ___ The first sexual experience reported by most homosexual women is one with another female.

APPENDIX F

PART B

Thank you for completing the interview. Now that you have discussed in more detail your high school days, I would like for you to complete the six sections of this questionnaire.

On this questionnaire you will find a number of statements that are personal in nature. These statements pertain to growing up as a gay or lesbian and your high school experience. Specifically, these statements fall into two categories: (1) perceptions of yourself; and (2) attitudes toward homosexuality.

Each section in this part requires that you mentally place yourself back to when you were a high school student. You are asked to answer this questionnaire in a manner that you would have most likely responded when you were in high school <u>if you were being truly candid.</u> For some people, it is helpful to focus on a particular year during high school or a particular momentous event as they complete this questionnaire. For other people, it is sufficient to think about their attitudes which they held generally throughout high school. You are free to choose either option. Indicate your choice below.

Throughout the questionnaire, the mental perspective I will use is:

____ my high school years in general

____ when I was in the ___ th grade.

Remember, keep this perspective throughout the completion of this entire questionnaire.

It should take you approximately 35 minutes to complete this survey. Following the completion of this instrument, you will have an opportunity to elaborate on any of the questions in a de-briefing interview.

THIS IS NOT A TEST; THERE ARE NO "RIGHT" OR "WRONG" ANSWERS.

SECTION I

This section is designed to measure the way you felt about working or associating with homosexuals when you were in high school. It is not a test, so there are no right or wrong answers. Answer each item as carefully and accurately as you can by placing a number beside each one as follows:

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

Remember, THINK BACK TO YOUR HIGH SCHOOL DAYS. Place the mark according to how you most likely felt at that time. Some statements may depict situations that you did not experience; imagine yourself in those situations when answering those statements. Please answer all statements.

* * * * * *

____ 1. I would have felt comfortable working closely with a known male homosexual.

____ 2. I would have enjoyed attending social functions at which known homosexuals were present.

____ 3. I would have felt uncomfortable if I would have learned that my neighbor was homosexual.

____ 4. If a member of my sex had made a sexual advance toward me, I would have felt angry.

____ 5. I felt comfortable knowing that I was attractive to members of my sex.

____ 6. I would have felt uncomfortable being seen in a gay bar.

____ 7. I would have felt comfortable if a member of my sex made an advance toward me.

____ 8. I felt comfortable when I found myself attracted to a member of my sex.

____ 9. I would have felt disappointed if I learned that my aunt was a lesbian.

____ 10. I would have felt nervous being in a group of homosexuals.

____ 11. I would have felt comfortable knowing that my clergyman was homosexual.

____ 12. I would have denied to members of my peer group that I had friends who were homosexual.

____ 13. I would have felt uncomfortable if I learned that my sister was attracted to members of the same sex.

____ 14. If I would have seen two men holding hands in public, I would have felt disgusted.

____ 15. If a member of my sex made an advance toward me I would have been offended.

____ 16. I would have felt comfortable if I had learned that my teacher was a lesbian.

____ 17. I would have felt comfortable if I had learned that my brother attracted to members of his sex.

____ 18. I would have felt at ease talking with a homosexual person at a party.

____ 19. I would have felt uncomfortable if I learned that my boss was homosexual

____ 20. It would not have bothered me to walk through a predominantly gay section of town.

____ 21. It would have disturbed me to find out that my doctor was homosexual.

____ 22. I would have felt comfortable if I learned that my best friend of my same sex was homosexual.

____ 23. If a member of my sex had made an advance toward me I would have felt flattered.

____ 24. I would have felt comfortable knowing that my teacher was a male homosexual.

____ 25. I would have felt comfortable working closely with a female homosexual.

SECTION II

Below are some statements about yourself. Write the number that comes closest to representing the opinion you held of yourself <u>while attending high school.</u> Use the following scale:

1. Strongly agree
2. Agree
3. Disagree
4. Strongly disagree

If you do not know or can't remember, mark DK.

* * * * * *

When I was in high school. . .

____ 1. I felt that I was a person of worth, at least on an equal basis with others

____ 2. At times, I thought I was no good at all.

____ 3. I felt that I had a number of good qualities.

____ 4. All in all, I was inclined to feel that I was a failure.

____ 5. I was able to do things as well as most other people.

____ 6. I felt I did not have much to be proud of.

____ 7. I took a positive attitude toward myself.

____ 8. I wish I could have had more respect for myself.

____ 9. On the whole, I was satisfied with myself.

____ 10. I certainly felt useless at times.

SECTION III

Below are some personal statements. Respond to each statement about yourself using one of the following responses:

A. Like me
B. Unlike me

Remember, think back to when you were a high school student. If you do not know or can't remember, mark DK.

* * * * * *

When I was in high school. . .

____ 1. I often wished I was someone else.

____ 2. I found it very hard to talk in front of a group.

____ 3. There were lots of things about myself I would have changed if I could have done so.

____ 4. I could make up my mind without too much trouble.

____ 5. I was a lot of fun to be with.

____ 6. I got upset easily at home.

____ 7. It took me a long time to get used to anything new.

____ 8. I was popular with people my own age.

____ 9. My family expected too much of me.

____ 10. My family usually considered my feelings.

____ 11. I gave in very easily.

____ 12. It was pretty tough to be me.

____ 13. Things were all mixed up in my life.

____ 14. Other people usually followed my ideas.

____ 15. I had a low opinion of myself.

____ 16. There were many times when I would have like to have left home.

____ 17. I often felt upset about the work that I did.

____ 18. I was not as nice looking as most people.

____ 19. If I had something to say, I usually said it.

____ 20. My family understood me.

A. Like me
B. Unlike me

* * * * * *

____ 21. Most people were better liked than I was.

____ 22. I usually felt as if my family was pushing me.

____ 23. I often got discouraged at what I was doing.

____ 24. Things usually didn't bother me.

____ 25. I couldn't be depended on.

____ 26. I was proud of my school work.

____ 27. I was pretty happy.

____ 28. No one paid much attention to me at home.

____ 29. Kids picked on me very often.

____ 30. I sometimes contemplated suicide

SECTION IV

This section focuses on your feeling about your sexuality when you were in high school. Answer each item as carefully and accurately as you can by placing a number beside each one as follows:

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

Remember, THINK BACK TO YOUR HIGH SCHOOL DAYS. Place the mark according to how you most likely felt at that time. If you do not know or can't remember, mark DK. Do not leave any statement blank.

* * * * * *

When I was a high school student. . .

1. ___ I would have liked to have had an openly gay or lesbian as a teacher.

2. ___ I wished that I was "straight".

3. ___ I felt comfortable talking to high school counselors about my sexual orientation.

4. ___ Whenever I thought a lot about being homosexual, I felt depressed.

5. ___ I would have liked for my parents to know that I had gay friends.

6. ___ I did not care if my friends knew I was attracted to members of the same sex.

7. ___ I was afraid of being harassed if I "came out" in high school.

8. ___ I would have liked to have had known an understanding adult with whom I could talk about my sexual orientation.

9. ___ I would have liked to have had friends of my sex who were homosexual.

10. ___ I felt ashamed for being attracted to members of my sex.

11. ___ Whenever I heard a "fag" joke, I felt bad.

12. ___ I used drugs or alcohol sometimes to deal with my sexual orientation.

SECTION V

This section is designed to assess your attitudes toward homosexuality. It is not a test, so there are no right or wrong answers. Write the number that comes closest to representing your opinion WHILE YOU WERE ATTENDING HIGH SCHOOL. Do not leave any statement unanswered. Use the following scale:

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

Remember, think back to your high school days. Place the mark according to your most likely attitude at that time.

* * * * * *

When I was in high school, I thought. . .

____ 1. Homosexuals should not be permitted to raise children.

____ 2. Homosexuals should not be allowed to hold important positions.

____ 3. Homosexual marriage should be made legal.

____ 4. Homosexuals should be locked up and not released until cured.

____ 5. I would be upset if I were a parent and I found that my son or daughter was a homosexual.

____ 6. Homosexuality should be a criminal offense.

____ 7. Homosexuality is a sin.

____ 8. The number of children seduce by homosexuals is greatly exaggerated.

____ 9. Homosexuality is unnatural.

____ 10. The thought of homosexuality "makes me sick."

____ 11. Homosexuals are sick.

____ 12. If homosexuality is allowed to increase, it will destroy our society.

____ 13. Other than their sex lives, there is little difference between homosexuals and everybody else.

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

* * * * * *

____ 14. Homosexuality tends to make an individual's whole personality bad.

____ 15. I find it hard to believe that homosexuals can really love each other.

____ 16. It would be a mistake to ever have homosexuals for bosses and leaders over other people.

____ 17. Homosexual males are generally more feminine than other males.

____ 18. A homosexual relationship could be a rewarding as a male-female relationship.

____ 19. Homosexuals should never be allowed to teach school or supervise children.

____ 20. I can hardly imagine myself having a close friendship with a homosexual.

____ 21. Because of its unusual nature, sex between homosexuals can only be animal-like pleasure.

____ 22. I would not want homosexuals to live near me.

____ 23. Homosexuality is just a different kind of life style and, therefore, should not be condemned.

____ 24. Homosexuals are very unhappy people who wish they could be like everybody else.

____ 25. Homosexuals simply can't be trusted.

____ 26. There may be a few exceptions, but most homosexuals are pretty much alike.

____ 27. Homosexuality is not normal and should be done away with for the good of society.

____ 28. I can't see what homosexuals are complaining about; if they would just leave everyone else alone there wouldn't be any problem.

____ 29. Homosexual females are generally more masculine than other females.

____ 30. If homosexuality is accepted by society it will cause more people to become homosexuals.

SECTION VI

Below are some statements with which some people agree and others disagree. Give us your opinion about these items which you most likely held <u>while you were a high school student.</u> Use the following scale:

1. Strongly agree
2. Agree
3. Uncertain
4. Disagree
5. Strongly disagree

Mentally, put yourself <u>back to your high school days.</u> Place the mark according to your most likely attitude held during that time. If you do not know or can't remember, mark DK.

* * * * * *

When I was in high school. . .

____ 1. Sometimes I felt all alone in the world.

____ 2. I worried about the future facing our children.

____ 3. I didn't get invited out by friends as often as I would have really liked.

____ 4. The ends often justified the means.

____ 5. Most people then seldom felt lonely.

____ 6. Sometimes I had the feeling that other people were using me.

____ 7. People's ideas changed so much that I wondered if we would ever have anything to depend on.

____ 8. Real friends were as easy as ever to find.

____ 9. It was frightening to be responsible for the development of a little child.

____ 10. Everything was relative, and there just weren't any definite rules to live by.

____ 11. I could always find friends if I showed myself to be friendly.

____ 12. I often wondered what the meaning of life really was.

____ 13. There was little or nothing I could do towards preventing a major "shooting" war.

____ 14. The world in which I lived was basically a friendly place.

1. Strongly agree
2. Agree
3. Uncertain
4. Disagree
5. Strongly disagree

* * * * * *

____ 15. There were so many decisions that had to be made then that sometimes I could have just "blown up."

____ 16. The only thing I could be sure of then is that I could be sure of nothing.

____ 17. There were few dependable ties between people.

____ 18. There was little chance for promotion on the job unless a person got a break.

____ 19. With so many religions abroad, I didn't really know which to believe.

____ 20. We were so regimented then that there was not much room for choice even in personal matters.

____ 21. We were just so many cogs in the machinery of life.

____ 22. People were just naturally friendly and helpful.

____ 23. The future looked very dismal.

____ 24. I didn't get to visit friends as often as I would have really liked.

APPENDIX G

Section I

Circle the appropriate letters:

1. Presently, I serve students in the following grades: (circle all that apply)

a) 5th
b) 6th
c) 7th
d) 8th
e) 9th
f) 10th
g) 11th
h) 12th

2. I have worked as a guidance counselor for:

a) less than 5 years
b) from 5 to 10 years
c) from 11 to 19 years
d) 20 years or more

3a. I am:

a) male
b) female

3b. I am:

a) white
b) black
c) native American
d) hispanic
e) other: _____

3c. I am:

a) Under 31
b) Between 31 & 40
c) Between 41 & 50
d) Over 50

4. My highest degree attained is:

a) bachelor's degree
b) master's degree
c) specialist's degree
d) doctorate

5. I grew up in a:

a) rural area
b) urban area
c) suburban area

6. I work in a:

a) rural area
b) urban area
c) suburban area

7. I grew up in (name state): _____

8. I am a member of a professional association of counselors:

a) yes
b) no

In completing questions 9 and 10, please check all which apply . If you do not know or have no basis for responding to an item write "DK."

9. As a guidance counselor, I:

a) ___ have suspected a student of having a homosexual orientation.
b) ___ have known a student who had a homosexual orientation.
c) ___ have counseled a student about his/her homosexual feelings.
d) ___ have provided information to a student about homosexuality.
e) ___ have provided materials to teachers about homosexuality.
f) ___ have spoken with parents about their child's homosexual orientation.
g) ___ have participated in program(s) to expand my knowledge about homosexuality.

10. In my school:

a) ___ all students are provided an adequate and accurate sex education program.
b) ___ all students are provided with adequate and accurate information about AIDS.
c) ___ all students are provided with adequate and accurate information about homosexuality.
d) ___ the school administration views homosexual concerns as legitimate topics for counselor discussions with school-age clients.
e) ___ homosexuality and homosexual-related issues are discussed among the counseling staff.
f) ___ there are students who have a homosexual orientation.

11. Use the scale below to approximate the size of each group in your school with the stated characteristic. If you do not know or have no basis for responding to an item, mark "DK."

1. All
2. Most
3. Some
4. Few
5. None

a) ___ students who are unfamiliar with AIDS prevention techniques
b) ___ students who are knowledgeable about homosexuality
c) ___ students who have a heterosexual orientation
d) ___ students who display negative attitudes about homosexuality
e) ___ students who consider homosexuality an alternative lifestyle
f) ___ teachers who are knowledgeable about homosexuality
g) ___ teachers who consider homosexuality an alternative life style
h) ___ teachers who discuss homosexuality or homosexual-related issues in the classroom
i) ___ teachers who are supportive of students who may have a homosexual orientation

12. Estimate the percentage of students in your school who may have a:

a) ___ homosexual orientation
b) ___ bi-sexual orientation
c) ___ heterosexual orientation

In completing questions 13 and 14, use the scale below:

1. Strongly agree
2. Agree
3. Disagree
4. Strongly disagree

13. As a guidance counselor I believe:

a) ___ that I am knowledgeable about AIDS.
b) ___ that most South Carolina school guidance counselors are knowledgeable about homosexuality.
c) ___ that a student's sexual concerns are not legitimate topics for discussion with a guidance counselor.
d) ___ that parents should be informed about their child's sexual orientation.
e) ___ that homosexuality is a phase which children outgrow.
f) ___ that a counselor should help the student focus on his/her feelings in order to clarify and understand them.
g) ___ that my role is to help the student overcome homosexual feelings.
h) ___ that a counselor must convey a non-judgmental attitude in counseling a young person about homosexuality.
i) ___ that a counselor must help a student accept his/her sexual orientation.
j) ___ that a counselor must work in school to lessen prejudicial attitudes about homosexuality.
k) ___ that I am well-informed about homosexuality.

14. What percentage of your work time do you spend on the following activities? (total should add up to 100%)

a) ___ academic counseling with students
b) ___ personal counseling with students
c) ___ career counseling with students
d) ___ administration (clerical work, scheduling, etc.)
e) ___ testing and evaluation
f) ___ curriculum (provide educational materials to teachers, assist in developing courses)
g) ___ public relations
h) ___ other: _____

15. Check those activities in which you would like to participate during the next twelve months:

a) ___ reading recent articles/books about sexual orientation
b) ___ participating in a workshop dealing with effective strategies in the counseling of homosexual students
c) ___ attending a conference for educators about AIDS
d) ___ assembling a counseling packet about homosexuality for concerned students in your school
e) ___ preparing education materials about homosexuality for interested teachers in your school
f) ___ discussing concerns of the homosexual student at a school faculty gathering
g) ___ engaging in dialogue with parents about homosexuality at a school-sponsored program
h) ___ meeting with gay and lesbian adults to learn more about this special population

If you have had the opportunity to know and/or to counsel one or more homosexual students, (that is, if you have checked 9b and/or 9c on this questionnaire) please complete question 16 on the reverse side of this page. If not, go to SECTION II on the next page.

16. From <u>your professional experience,</u> choose the adjective, from the list below, that most accurately completes the statements about homosexual students in your school. If you have no basis for responding to an item, mark "DK."

1. All
2. Most
3. Some
4. A Few
5. No

a) ___ homosexual students have greater personal difficulties than their heterosexual classmates.
b) ___ homosexual students are afraid of being harassed in school if they "come out."
c) ___ homosexual students feel more isolated from their peers than their heterosexual counterparts.
d) ___ homosexual students sometimes use drugs/alcohol to deal with their sexual orientation.
e) ___ homosexual students are more likely to display suicidal tendencies than other students.
f) ___ homosexual students have fewer academic difficulties than their heterosexual classmates.
g) ___ homosexual students are more comfortable with their sexual orientation than heterosexual students.
h) ___ homosexual students have adequate and accurate knowledge about AIDS.
i) ___ homosexual students have internalized negative attitudes about "being gay."
j) ___ homosexual students are more likely to display eating disorders (e.g., anorexia, bulimia).
k) ___ homosexual students have lower self-esteem than their fellow classmates.
l) ___ homosexual students are more likely to deny their sexual orientation than their heterosexual classmates.
m) ___ homosexual students or students who are suspected of being homosexual are more likely to experience harassment in school than other students.
n) ___ homosexual students are less likely to display gender-specific patterns of behavior (speech, dress, demeanor) than other students.
o) ___ girls with masculine characteristics are treated no differently in school by their peers than those who appear more feminine.
p) ___ homosexual students are more likely to "hide behind" school activities (e.g., sports, drama, academics, school council) than other students.
q) ___ homosexual male students have a more difficult time in school than homosexual female students.
r) ___ effeminate boys are more likely to be harassed by peers in school than those with more masculine characteristics.

SECTION II

This section is designed to assess your attitudes toward homosexuality. It is not a test, so there are no right or wrong answers. Write the number that comes closest to representing your opinion. Do not leave any statement unanswered. Use the following scale:

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

* * * * * *

____ 1. Homosexuals should not be permitted to raise children.

____ 2. Homosexuals should not be allowed to hold important positions.

____ 3. Homosexual marriage should be made legal.

____ 4. Homosexuals should be locked up and not released until cured.

____ 5. I would be upset if I were a parent and I found that my son or daughter was a homosexual.

____ 6. Homosexuality should be a criminal offense.

____ 7. Homosexuality is a sin.

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1. Strongly agree
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4. Disagree
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____ 30. If homosexuality is accepted by society it will cause more people to become homosexuals.

SECTION III

This section is designed to measure the way you feel about working or associating with homosexuals. It is not a test, so there are no right or wrong answers. Answer each item as carefully and accurately as you can by placing a number beside each one as follows:

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2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

Some statements may depict situations that you do not experience; imagine yourself in those situations when answering those statements. Please answer all statements.

* * * * * *

____ 1. I would feel comfortable working closely with a male homosexual.

____ 2. I would enjoy attending social functions at which homosexuals were present.

____ 3. I would feel uncomfortable if I learned that my neighbor was homosexual.

____ 4. If a member of my sex made a sexual advance toward me, I would feel angry.

____ 5. I would feel comfortable knowing that I was attractive to members of my sex.

____ 6. I would feel uncomfortable being seen in a gay bar.

____ 7. I would feel comfortable if a member of my sex made an advance toward me.

____ 8. I would be comfortable if I found myself attracted to a member of my sex.

____ 9. I would feel disappointed if I learned that my child was a homosexual.

____ 10. I would feel nervous being in a group of homosexuals.

____ 11. I would feel comfortable knowing that my clergyman was homosexual.

____ 12. I would feel I had failed as a parent if I learned that my child was gay.

____ 13. I would feel uncomfortable if I learned that my brother or sister was attracted to members of the same sex.

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* * * *

____ 14. If I saw two men holding hands in public, I would feel disgusted.

____ 15. If a member of my sex made an advance toward me I would be offended.

____ 16. I would feel comfortable if I learned that my teacher was a lesbian.

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____ 18. I would feel at ease talking with a homosexual person at a party.

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____ 21. It would disturb me to find out that my doctor was homosexual.

____ 22. I would feel comfortable if I learned that my best friend of my same sex was homosexual.

____ 23. If a member of my sex made an advance toward me I would feel flattered.

____ 24. I would feel uncomfortable knowing that my son's teacher was a male homosexual.

____ 25. I would feel comfortable working closely with a female homosexual.

* * * * *

THANK YOU FOR SHARING YOUR OPINIONS ABOUT HOMOSEXUALITY AND YOUR INSIGHTS ABOUT COUNSELING STUDENTS WHO HAVE OR MAY HAVE A HOMOSEXUAL ORIENTATION. IF YOU WOULD LIKE TO DISCUSS YOUR INSIGHTS IN MORE DETAIL, PLEASE CONTACT DR. SEARS. SUCH CONFIDENTIAL DISCUSSIONS ARE CRITICAL IF THIS ISSUE IS TO BE FULLY EXPLORED. THANK YOU FOR YOUR TIME AND INTEREST.

James T. Sears, Ph.D.
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College of Education
University of South Carolina
Columbia, SC 29208

(803) 777-3099

APPENDIX H

PRESERVICE TEACHERS KNOWLEDGE AND ATTITUDES ABOUT HOMOSEXUALITY

SECTION I

Circle the appropriate letters:

1. Presently, I am majoring in:

a) elementary education (Specify grade levels: _____)
b) secondary education (Specify teaching area: _____)
c) special education (Specify specialization: _____)

2a. I am:

a) male
b) female

2b. I am:

a) white
b) black
c) native American
d) hispanic
e) oriental
e) other: _____

2c. My GPA is:

a) Over 3.75
b) Between 3.5 & 3.75
c) Between 3.0 & 3.5
d) Between 2.5 & 3.0
e) Between 2.0 & 2.5
f) Less than 2.0

2d. I am:

a) married
b) single

2e. I am:

a) Freshman
b) Sophomore
c) Junior
d) Senior
e) Graduate Student

2f. I actively participate in a:
(Circle all that apply)

a) a social fraternity or sorority
b) student government activities
c) college athletics (not intramurals)
d) artistic activities (drama, choral, etc.)
e) church activities

3. I grew up in a:

a) rural area
b) urban area
c) suburban area

4. I plan to work in a:

a) rural area
b) urban area
c) suburban area

5. I am a US Citizen:

a) yes
b) no

6. I am a member of:

a) Student Education Association
b) Kappa Delta Epsilon

Please fill in the blanks:

7a. I grew up in (state or country): _____
7b. During high school, I lived in (state or country): _____

8. How many teacher education courses have you taken? ___

9a. What year did you graduate from high school? ___
9b. How old are you? ___

Questions 10-12 ask you to reflect back upon your high school years. In completing questions 10 and 11, please check all which apply. If you do not know or have no basis for responding to an item write "DK."

10. While I was in high school, I:

a) ___ suspected another student of having a homosexual orientation.
b) ___ knew a student who had a homosexual orientation.
c) ___ was provided adequate and accurate information about homosexuality.
d) ___ had a friend who I suspected had a homosexual orientation.
e) ___ had a friend who I knew had a homosexual orientation.

11. Estimate the percentage of students in your former high school who may have had a:

a) ___ homosexual orientation
b) ___ bi-sexual orientation
c) ___ heterosexual orientation

12. Use the scale below to approximate the size of each group in your former high school with the stated characteristic. If you do not know or have no basis for responding to an item, mark "DK."

1. All
2. Most
3. Some
4. Few
5. None

a) ___ students who were knowledgeable about homosexuality.
b) ___ students who displayed negative attitudes about homosexuality.
c) ___ students who considered homosexuality an alternative lifestyle.
d) ___ teachers who were knowledgeable about homosexuality.
e) ___ teachers who considered homosexuality an alternative lifestyle.
f) ___ teachers who discussed homosexuality or homosexual-related issues in the classroom.
g) ___ teachers who were supportive of students who may have had a homosexual orientation.
h) ___ counselors who were well informed about homosexuality.

In completing question 13, use the scale below:

1. Strongly agree
2. Agree
3. Disagree
4. Strongly disagree

13. As a prospective teacher, I believe that:

a) ___ students in this teacher education program are adequately trained to work with the homosexual student.
b) ___ I would <u>not</u> discuss homosexuality in my classroom.
c) ___ I am well-informed about homosexuality.
d) ___ I would feel uncomfortable if a student talked with me about his or her sexual orientation.
e) ___ I would openly disagree with another faculty member who made a disparaging comment about a suspected homosexual student.
f) ___ a teacher who regards homosexuality in a negative way should be able to request that the homosexual student enroll in another class.
g) ___ a teacher must work in school to lessen prejudicial attitudes about homosexuality.
h) ___ it would be difficult for me to deal fairly and openly with an avowed homosexual student.
i) ___ providing a homosexual high school student with supportive materials is appropriate for a teacher.
j) ___ homosexual persons should not be allowed to teach in the public schools of South Carolina.
k) ___ I would discipline a student for making a derogatory remark about homosexuals.
l) ___ I would ignore student jokes about homosexuals.
m) ___ I would discipline a student for harrassing another student who was suspected of having a homosexual orientation.
n) ___ adolescents who know several homosexual teachers will be strongly influenced to be homosexual.
o) ___ I would feel uncomfortable if my school hired an openly gay or lesbian teacher.
p) ___ I would work in my community to bar discrimination against homosexual men and women.

Use the hypothetical situation described below in responding to questions 14-16. Assume that you are teaching at your grade level (i.e., elementary, secondary, special education) within a public school in South Carolina.

> John K. is a "B" student with an IQ of 117. The oldest of three children, he is punctual, neat and well-behaved in your classroom. John's father is a foreman at a local tire factory; his mother works at home. Both parents are members of a local Baptist church though neither are particularly religious. For several months you have suspected that John may have a homosexual orientation. One day John confides in you about his homosexual feelings.

14. I would:

a) ___ refuse to discuss this issue with the student.
b) ___ immediately refer the student to another person.
c) ___ talk briefly with this student about this concern.
d) ___ talk at length with this student about this concern.

If you checked "b," go to question 15.
If you checked either "c" or "d" continue on question 16.
If you checked "a", go to question 17.

15. Most likely, I would refer John to: (check one)

a) ___ the school administrator
b) ___ a school counselor
c) ___ a fellow teacher
d) ___ John's parents
e) ___ the family's minister
f) ___ John's closest friend
g) ___ a gay community organization
h) ___ other: _____

GO TO QUESTION 17.

16. In speaking with John about his homosexual feelings, I would most likely:

a) ___ help John focus on his sexual feelings in order to clarify and understand them.
b) ___ seek to help John overcome these homosexual feelings.
c) ___ counsel John to accept his homosexual feelings.
d) ___ recommend that John see another person for advice. (ANSWER QUESTION 15)
d) ___ other: _____

17. Those people with whom I would likely discuss this situation are: (check all that apply)

a) ___ the school administrator
b) ___ a school counselor
c) ___ a fellow teacher
d) ___ John's parents
e) ___ the family's minister
f) ___ John's closest friend
g) ___ my closest friend
h) ___ my minister
i) ___ no one
j) ___ other: _____

* * * * *

18. Check those activities in which you would likely participate as a teacher in a South Carolina public school:

a) ___ attending a school-sponsored workshop dealing with effective strategies in working with homosexual students
b) ___ meeting with gay and lesbian adults to learn more about this special population
c) ___ assembling a resource packet about homosexuality for other teachers in your school
d) ___ preparing education materials about homosexuality for interested students in your school
e) ___ discussing concerns of the "homosexual student" at a school faculty gathering
f) ___ engaging in dialogue with parents about homosexuality at a school-sponsored program
g) ___ integrating homosexual issues and themes into the curriculum
h) ___ encouraging discussion about homosexuality in the classroom

SECTION II

Below are statements about homosexuality. Answer each item true or false according to the most recent, authoritative scholarship and research. If you are uncertain about an answer, leave that item blank. Please respond to each item based upon your personal knowledge; do not use any outside resources.

T: True
F: False

1. ___ Homosexual activity occurs in many types of animals.

2. ___ According to the American Psychiatric Association, homosexuality is an illness.

3. ___ Some church denominations have condemned the legal and social discrimination of homosexual men and women.

4. ___ Sexual orientation is established at an early age.

5. ___ Most homosexuals want to be members of the opposite sex.

6. ___ Homosexuality is a phase which children outgrow.

7. ___ [illegible] percent of homosexuals would not be able to alter their homosexual preference.

8. ___ A majority of homosexuals were seduced in adolescence by a person of the same sex -- usually several years older.

9. ___ Homosexual males are more likely to seduce young boys than heterosexual males are likely to seduce young girls.

10. ___ Most adults have neither an exclusive homosexual or heterosexual orientation.

11. ___ There is a good success rate of 'changing' homosexual persons into heterosexual men and women.

12. ___ Gay men are at least four times likely to be victims of criminal violence as members of the general public.

13. ___ A person becomes a homosexual (develops a homosexual orientation) because he/she chooses to do so.

14. ___ Sexual relations between two people of the same sex is a criminal act in most states, including South Carolina.

SECTION III

This section is designed to assess your attitudes toward homosexuality. It is not a test, so there are no right or wrong answers. Write the number that comes closest to representing your opinion. Do not leave any statement unanswered. Use the following scale:

1. Strongly agree
2. Agree
3. Neither agree nor disagree
4. Disagree
5. Strongly disagree

* * * * * *

____ 1. Homosexuals should not be permitted to raise children.

____ 2. Homosexuals should not be allowed to hold important positions.

____ 3. Homosexual marriage should be made legal.

____ 4. Homosexuals should be locked up and not released until cured.

____ 5. I would be upset if I were a parent and I found that my son or daughter was a homosexual.

____ 6. Homosexuality should be a criminal offense.

____ 7. Homosexuality is a sin.

____ 8. The number of children seduced by homosexuals is greatly exaggerated.

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* * * * *

THANK YOU FOR SHARING YOUR INSIGHTS, KNOWLEDGE AND ATTITUDES ABOUT HOMOSEXUALITY.

APPENDIX I

PROFESSIONAL INTERVIEW QUESTIONS,

The following format and items are reflective of the structure for the interview sessions with professionals who work with young gays and lesbians. Participants are assured of confidentiality and may choose not to respond to some items.

I BACKGROUND INFORMATION

-- Tell me some things about yourself that would be helpful in understanding your professional perspective.

a) Present profession
b) Reasons for entering the profession
c) Professional work history
d) Schools attended/degress earned

-- Describe a typical professional day for you.

-- How did you become aware of the needs/concerns of gay and lesbian youth?

-- How do you come into contact with gay and lesbian youth?

-- Generally, what role do you assume when interacting with these youth?

-- Generally, how long do you have professional contact with each gay or lesbian young person?

II WORKING WITH GAY AND LESBIAN YOUNG ADULTS

-- Is sexual orientation an important factor to consider as you work with young people? Explain.

-- From your experience, are there any particular problems or concerns which confront young gays and lesbians that are unique because of their sexual orientation or due to society's reaction to it?

-- Do you have opportunities to observe homosexual youth interact with their heterosexual counterparts? If so, describe.

-- While each person is unique, there are commonalities among certain types of people. What different types of gay and lesbian youth have you encountered?

-- How do other people (educators, families, peers) react to these youths?

— Have you had the opportunity to interact with teachers, administrators and school counselors as you work with a homosexual client? If so, what has been your experience during these interactions?

— How might teachers, administrators and school counselors effectively address the needs of your clients?

III CONTEMPORARY GAY ISSUES

— What are some changes, if any, you would like to see about feelings, attitudes and knowlege of members of your profession toward homosexuality?

— Has AIDS affected your work as a professional working with gay and lesbian youth? If so, explain.

— Has AIDS affected your homosexual and heterosexual clients' attitudes and behaviors about sexuality, in general, and homosexulity, in particular?

— Are there any changes you would like to see in the schools regarding homosexuality?